CERTAINE COMFORTABLE SERMONS VPON the 124. Psalme:

Tending to stirre vp to Thankefulnesse for our Deliuerance from the late *Gunpowder-Treason:*

Preached before the Lady ELIZABETH *her Grace, at* COMBE:

By DANIEL DYKE Preacher of the Word of God.

PSAL. 18.50.
Great deliuerances giueth he vnto his King, and sheweth mercy to his annointed, euen to Dauid, and to his seede for euer.

PSAL. 102. 18.
This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

Seene and allowed.

LONDON:
Printed by *Thomas Snodham* for *Henry Fetherstone* dwelling in *Pauls* Church-yard at the signe of the Rose. 1616.

BRITISH MUSEUM

TO THE MOST GRATIOVS LADY, the Lady ELIZABETH, eldeſt Daughter to our Soueraigne Lord IAMES, by the grace of GOD, of *Great Britaine*, *France* and *Ireland*, King, Defender of the FAITH.

MOST GRATIOVS LADY: *It is reported of* Tiberius, *that he taxed the indiſcretion of the* Ilienſes, *comforting him long after the death of his ſonne, with this anſwere,* That hee alſo was ſorry for them, becauſe they had loſt that worthy Citizen Hector, *one dead many hundred yeeres before. I might feare likewiſe leaſt this gratulatorie ſeruice, ſomething of the lateſt, might finde the ſame entertainment* with your Grace, *which their conſolatorie with him: knew I not how vnlike*

Sueton. in Tiber.

the caſe is of conſolation and gratulation. For griefe commonly being worne away in time, the late comforter is a comforter both miſerable and ridiculous; miſerable, by application of remedie, cauſing healed wounds to bleede afreſh; ridiculous, vnſeaſonably and out of time doing that which time it ſelfe hath done before him, bringing a hand-kerchiefe to wipe away teares already dried. But ioy being an affection more pleaſing and agreeing to our nature, and ſo (ſpecially in greater obiects) not ſo ſoone vaniſhing, lateneſſe in gratulation may not in like manner be imputed. If it might in other occaſions of ioy, yet certainly not in this, which is no leſſe then as it were the reſurrection of this whole Iſle from the dead, whereby wee may be ſaid to haue receiued againe our parents, children, husbands, wiues, kindred, and acquaintance; Heb.11.9. *as* Abraham is ſaid after a ſort to haue receiued Iſaacke from the dead. *And therefore it iuſtly claimeth a conſtant and continuing ioy: which if it obtaine not at our hands, but that wee be as they, who ſeeing* Iohn to bee a ſhining and a burning light, reioyced for a ſeaſon in him; Iob.5.35. *it cannot be liable to cenſure, by a freſh ſupplie of oyle, to refreſh the fainting light of the lampe, and by the renued remembrance of ſo ioyfull a worke to reuiue the languiſhing ſpirits of our ioy. Which endeauour performed in this Treatiſe, after approbation receiued from thoſe whoſe iudgement and learning I humbly reuerence, I am here bold to offer the reading of it to your* Graces eyes, *which before was vttered in your hearing; yet not altogether the ſame, but inlarged with ſome additions; though not ſo much*

added

added now, as purposely shortned then, in regard of the time.

May it please your Grace *to interprete this my paines as a testimonie of this my most dutifull affection towards you; the desert of your many peerelesse indowments affecting mee the more, because a daily eye-witnesse of them in the house where those two honourable personages the* Lord *and* Lady Haring-ton, *most carefully and dutifully doe attend your* Grace.

I trust none will iudge such bookes vnfit for you, that knoweth your excellent graces, apt, as for any good learning, so for this spirituall doctrine, being thereto applied. And such is the will of God, that they which are but young should be informed of his benefits, and namely the great deliuerances wherewith he hath deliuered them and all his people; which, as I haue intended in this Treatise, so I beseech your Grace to giue me leaue to remember you how soone God hath begun to manifest his speciall prouidence ouer you, that you may beginne as soone to manifest your obedience to him. Therefore did God make you like his Sonne, in that his early persecution, when with him you were faine to leaue the place of your abode for feare of those bloudy Herods, *that you should be like him also in your as early growing* in grace and wisedome, and fauour with God and man. *Betimes hath he giuen you euidence of the vnsoundnesse of that treacherous Romish religion, that betimes you might learne to hate it with a perfect hatred, and with no lesse perfect loue to embrace the sincerite of that religion, wherein hitherto you haue beene so happily taught and protected.*

Matth. 2.

Luk. 2.

Now that great God which chargeth the Angels of
Matth. 18. *heauen* with the least of his little ones, *vouchsafe that honourable patronage and protection vnto your Grace, the choisest of that number, that being preserued from all dangers whatsoeuer, you may be reserued for the great good of the Church; that as she reioyceth already in the blossomes of your spring, so shee may*
Esay 9 3. *hereafter much more reioyce,* euen according to the ioy in harueſt, *in the fruits of your harueſt. Amen.*
Combe, May 28.

Your Graces in all duty most

deeply bounden seruant,

DANIEL DIKE.

THE

THE EPISTLE
TO THE READER.

THou doeſt (I doubt not Chriſtian Reader) duely conſider and beare yet freſh in minde, how of late in this our State and Kingdome, thrice in three yeeres ſpace hath the Axe beene brought downe to the root of the tree, whereby we all were euen at next doore to ruine and deſtruction ; and how alſo within the ſame three yeeres, yeere after yeere, hath Ieſus Chriſt the dreſſer of our Vine-yard ſtood vp for vs in the gap, keeping from vs the blow of God his vnſheathed iudgement, keeping on vnto vs the courſe of his vndeſerued mercy, that neither by the death of her, whoſe life was our light more then forty yeeres ſpace, came that vpon vs which we much feared, and our enemies long time expected ; neither by the peſtilence after, which kindled amongſt vs, killed of vs thouſands and ten thouſands, were wee wholly conſumed, or our land greatly diſpeopled ; neither by the

Matth. 18.

Now that great God which chargeth the Angels of heauen with the leaſt of his little ones, *vouchſafe that honourable patronage and protection vnto your Grace, the choiſeſt of that number, that being preſerued from all dangers whatſoeuer, you may be reſerued for the great good of the Church; that as ſhe reioyceth already in the bloſſomes of your ſpring, ſo ſhee may hereafter much more reioyce,* euen according to the

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the plot and powder of thoſe helliſh miſcreants intending to bring vpon vs a ſodaine, fearefull, and irreparable ouerthrow at once of all, was our King and Kingdome, the Peeres and people of our Land, ſo much as by the loſſe of one onely haire hurt and indammaged. The Lord our God for the ſake of his Sonne hath thus againe and againe ſtaied the ſtroke of his hand comming downe vpon vs, and called-in his decree ſent out againſt vs, for no other end, but that reſerued by his Mercy, we ſhould ſeeke after Iuſtice; hauing long reſpit to amend our liues, wee ſhould bring forth fruits worthy amendment of life; and ſtill enioying our ſtate and ſtanding in his Vineyard, ſhould at laſt delight him with the good and pleaſant grapes of truth and holineſſe. Whereunto that we may be brought, he hath not onely inlarged by his lenitie the ſpace of our repentance, but alſo called vpon vs by his remembrancers to repent: ſo both waiting for, and working alſo our conuerſion, vouchſafing vs grace of deliuerance for the triall of our thankfulneſſe, and adding vnto that grace the grace of feruent and frequent exhortation to make vs thankfull. A great mercy it is, that he ſhould ſo ſpare vs being but a barren figge-tree; but a double mercy that hee ſhould (as our Sauiour ſpeaketh in the Goſpell) alſo digge and dung vs about, to make vs fruitfull. A great mercy it is, that of late he hath deliuered vs from ſuch a danger, ſo villanous in reſpect of them that plotted it, ſo horrible in regard of them that were to be indangered by it,

Luk. 13.8.9.

ſo

ſo craftily contriued, ſo maliciouſly purſued, ſo nearely effected, as that the like our fathers fathers before vs haue neuer heard of; and our childrens children after vs will euer ſpeake of. But conſider if hee hath not ſeconded this his mercy with as great a mercy, in that to the end we might not receiue this grace in vaine, he hath ſent vs many his faithfull ſeruants to rouſe vs out of our carnall ſecuritie, to raiſe vs from the death of ſinne, to moue vs to thankfulneſſe for his infinite mercy, and to make vs awefull of his vnpartiall ſeueritie. Which, how other the Miniſters of Chriſt haue well performed, I am not now to ſpeake of: this I ſay, that he, whoſe worke doth here preſent it ſe fe to thy view, hath in fulfilling his miniſterie, aimed at this, and not miſſed his marke: hath ſet his heart to procure God praiſe from his auditors, for reducing our life from the gates of death; and hath had the hand of God graciouſly vpon him, to furniſh and fit him for this ſo great a cauſe and ſeruice of God and his Church. In which, what he once did (as his place required) vnto certaine more priuately deliuer, that doth he now (as the Churches good requireth) vnto all more publikely offer.

The ſubiect doth commend the worke: the worke doth well beſeeme the ſubiect; the drift and gift of the Author, I aſſure thee, doe moſt ſweetly conſpire to inflame thy minde with a ſacred heat, and deſire of ioyning thy heart and tongue vnto the quire of Saints and Angels in that their ſeruice of ſounding *Hallelu-Iah.* Vnto

 which

which duty of praiſing God, wee earthly lumps, and leaden ſpirited men, are hardly incited. Who knoweth not in the day of the Lords wrath, how needfull it is that the Prieſts of the Lord ſhould call the people to ſackcloth and faſting, leſt otherwiſe they ſhould turne to ſlaying of bullocks and feaſting? But farre greater need is there, that vpon receiuing rare and extraordinary fauours of God, *Moſes* and *Aaron* ſhould direct and prouoke Iſrael to true thankeſgiuing, leſt otherwiſe they turne to vaine and wanton iollity. For as it is a rarer thing rightly to weild proſperitie, then patiently to beare aduerſitie; ſo is it harder for a man after deliuerance to be ductfull in rendring thankes and praiſe vnto God, then in danger to be earneſt and inſtant in calling vpon the name of God. Ten lepers as yet vncleanſed, cry all alike loud vnto Chriſt in crauing his helpe: but being once cleanſed, of ten but one returnes to giue him thankes for obtaining their ſuit. *Pharo* in his diſtreſſe could ſay, *pray to Iehoua for mee*: but eaſed of his ſmart he would neuer ſay, praiſe the Lord with mee. *Hezechias* a good and godly King, was in his ſickneſſe reſpected, vpon his praying with deuout humilitie: but after his recouerie, was reproued for *not rendring according to the reward beſtowed vpon him.*

Luke 17. 13. 15.

2 *Chron.* 32. 25.

So hard it is euen for the beſt to giue vnto God his right of glory and praiſe, for the mercies receiued at his hands. And yet are the mercies of God no mercies in mercy to wicked and vngratefull men; but truly iudgements, as being meanes of heauier

heauier iudgements in time to come. Many of Iſrael that paſſing *through the ſea, ſang with Moſes* and *Miriam* triumphantly for their deliuerance out of Ægypt; ſhortly after fearefully fell, ouerthrowne of God in the wilderneſſe: and why? they ſeeing his wonders, learned not to feare him, but ſhewed themſelues wretched and vngratefull murmurers. The Iſraelites vnder the ſecond *Ieroboam* preuailed mightily againſt their enemies; and yet euen then ſaith the Prophet, *reioyce not, O Iſrael*: and why? they amended not their Idolatrie and other ſinnes, as the Prophet there alſo ſheweth. And to many of vs (I doubt) the publike ioy of our late deliuerance will be priuately but wofull gaine: a gaine of time, for the deferring of their puniſhment deſerued; but a gaine withall of ſorer vengeance in time to be powred vpon them: and why? for that few (I feare) haue any whit more departed from ſinne, eſcaping this iudgement that was ready to haue ſeaſed vpon vs, becauſe of ſinne. That therefore it may be a mercy vnto thee to ſee the King in glory, the ſtate in ſafetie, the land in proſperitie; a mercy to ſit quietly vnder thine owne vine, to eate thy bread with comfort, to lie downe in ſecuritie, to riſe in peace; a mercy to enioy thy goods and lands, the wife and children that God hath giuen thee; a mercy to haue libertie of going vp to the houſe of God, to haue the Word, the Sacraments, and prayer in open aſſemblies; of all which thou haddeſt beene depriued, had not the curſed Papiſt of his cruell purpoſe beene defeated: that, I ſay, the

1 *Chro.* 10. 1. 2. 3. 4. 5. *&c.*

Hoſ. 9.

fruition of theſe things in a manner recouered by our late deliuerance, may be vnto thee mercy, no iudgement ; ſtriue to grow in the grace, and to goe forward in the practiſe of true thankfulneſſe. Which if thou mindeſt, this Treatiſe following may be a bleſſed meanes herein to further thee : the argument thereof tending to ſtirre vp vnto this great dutie, ſo generally neglected. Let therefore the matter of this Treatiſe draw thee on to peruſe the ſame, and thou ſhalt finde in the manner of the handling, the matter ſo plainly opened, ſo orderly diſpoſed, ſo learnedly vttered, ſo pithily, ſo purely, and powerfully deliuered, that hereafter the very name of the author (I doubt not) will giue his workes credit and countenance ſufficient with thee. In aſſurance whereof I paſſe thee ouer to reade ouer and ouer againe the booke it ſelfe, wiſhing that it may by the grace of the ſame ſpirit, wherewith it was penned, be vnto thee of that good in the reading of it, as the author intended, and did wiſh thee in the publiſhing of it.

Thine wholly in him whoſe of right thou wholly art,

N. W.

THE

THE OPINION OF A learned Brother touching this TREATISE.

Mong all the gratulatory Treatiſes that I haue ſeene for our late deliuerance from the bloudy deſignements and flagitious practiſes of the Romaniſts, whoſe religion is well marked out by this cogniſance, They eat their God, and kill their King, *I doe ſpecially commend vnto thy reading (according to mine vnderſtanding and priuate apprehenſion) theſe diuine and right profitable Meditations vpon the* 124. *Pſalme. The frame and compoſition whereof is from art and iudgement, the doctrines naturall, the proofes pertinent, the applications faithfull; the ſtile argueth the authors skill in the* language of Canaan, *without all vaine and fooliſh affectation, the common poyſon of this age.*

Reade and peruſe with prayer and diligence, and thou ſhalt finde the truth of my report, which I thought good to ſet downe for thine encouragement, without any preiudice to other good and commendable endeauours of the ſame nature. For in this caſe better it is to bewray ignorance, then to conceale affection, being [a] a day of good tidings, and ſhall any man doe well to hold his peace?

[a] 2 King. 7. 9.

But there is an obiection caſt in the way, as the dead body of [b] Amaſa, *to hinder the paſſage and entertain-*

[b] 2 Sam. 20.

ment of this Treatise, namely that gratulation now is out of date and too vnseasonable, the danger is past and gone, the wonderment of the Lords mighty worke is outworne, and more then halfe forgotten.

Alas, is the sharpe edge so suddenly made dull of our seeming ioy and thankfulnesse for that immediate preuention (O the mercies of our God are aboue all his workes!) *of an vnrecouerable downefall of our present and future happinesse? hath our reioycing beene with the Pharisie* in [c] tongue and countenance alone? *is our deuotion so momentany, and our thankfull remembrance as the* morning dew, *that so soone the renued memory of our great deliuerance should become wearisomnesse vnto our spirits, there being but the watch of a night, and the turning of an hand, betweene vs and so deadly desolations?*

c *Luke* 18.11.

Certainly England is iustly charged with * *Israels errour, whose* prayers and praises ended so soone as they passed the red sea.

* As it is diuinely obserued, and set downe by the hand of a readie writer; *Beneficij enim memoria est breuissima:* καὶ οὐδεὶς γηράσκει τὰ χίστα ὥς ἡ χάρις. *Psal.* 118.24.

What cause therefore haue such who desire to consent and obey, *and to* praise the Lord in the land of the liuing, *to be euer taking* the cup of saluation *in their hands, and readily to embrace all fresh supplies and new remembrances whereby our slumbring affections may be awakened, and we at the length prouoked to set the record of this maruellous mercy in the kalender of our hearts for euer?* For surely it is the day which the Lord himselfe hath made.

But I am passing the bounds of my purpose of setting downe my conceit of the Treatise: *I will onely adde this caueat,* Sinne no more, lest a worse thing happen.

I OC 57

SOME

SOME SHORT MEDITATIONS on the 124. Pſalme, ſeruing to excite vs to thankfulneſſe for our late deliuerance.

BRITISH MUSEUM

1. *If the Lord had not beene on our ſide, now Iſrael now ſay:*
2. *If the Lord had not beene on our ſide when men roſe vp againſt vs,*
3. *They had then ſwallowed vs vp quicke, when their wrath was kindled againſt vs:*
4. *Then the waters had drowned vs, the torrent had gone ouer our ſoule:*
5. *Then had the ſwelling waters gone ouer our ſoule.*

WE had no ſooner returned againe (Gracious, Honourable, and well-beloued) to this place of our reſt and abode, but my minde immediately began to returne afreſh, to her former meditations of that our late, ſo mighty and mercifull deliuerance; wherein Gods

The occaſion of our chuſing.

might and mercy ſeemed to ſtriue together for the preheminence. For we went hence indeed, as into a little kinde of exile, not much vnlike thoſe Iewes, carrying out *precious ſeed*, though not with weeping eyes, yet wauering mindes, doubtfull of the harueſt. But I ſaw how we returned (almoſt within the ſpace of ſo many dayes as they did yeares, ſo timely was our harueſt aboue theirs) euen (as the ſelfe-ſame Iewes did) *with ioy, and bringing our ſheaues full eared, and ripened* with the bloud of thoſe Traitors, as with the latter raine; yea, with triumph and victorie, as it were diuiding the ſpoile, and *waſhing our feete* in the bloud of our bloudie aduerſaries. We went hence, not much vnlike *Dauid*, who for feare of vngracious *Abſalom* was conſtrained to leaue his *Ieruſalem*, yet had many faithfull ones cleauing faſt vnto him in that his danger.

Pſal. 126. 6.

Pſal. 126. 6.

Iſay 9. 3. Pſal. 58. 10.

2 Sam. 15.

So your *Grace*, and *Honors* likewiſe, in that ſodaine flight, and remouall from this place of your quiet repoſe, (occaſioned by many vnnaturall *Abſaloms*, vnhappy *ſonnes of Belial*) had ſufficient and plentifull proofe of the faithfull and feruent affections, not of ſome particular *Ittaies* and *Huſhaies* onely, but euen of this whole Country, and that ancient and famous mother Citie thereof, where (as in another *Mahanaim*) you found ſo ſafe ſhelter and honorable harbour all this while. But as in that your flitting, me thought I ſaw *Dauid* with his traine, going out of his owne place and Princely Palace: ſo in your returne, the generall attendance of that whole worthy and worſhipfull

ſhipfull ſocietie, ioyfully accompanying you hither, brought to my minde, yea almoſt repreſented to mine eye, the ſame *Dauid*, in great royaltie, returning home, after the ſlaughter of *Abſalom*, honourably attended, and ioyfully congratulated by his ſubiects of all ſorts, ſtriuing in a commendable emulation, who ſhould goe furtheſt in the declaration of loue and loyaltie. Whereupon comparing your going out, and the manner thereof, with this your comming in againe, I could not, but in the humble acknowledgement of Gods powerfull prouidence and protection, both in our outgoing and incomming, renue the remembrance of that our memorable deliuerance; and in the renued remembrance thereof, enter more ſeriouſly into the meditation of thoſe duties, which, for the ſame, the Lord expecteth at our hands. At our hands, I ſay, in more ſpeciall manner, by how much we are further intereſted in this his mercy, then many other of our brethren. For this purpoſe I haue choſen, and am now accordingly purpoſed to interpret this Pſalme vnto you. The Author is *Dauid*, that *ſweet ſinger of Iſrael*, and the Prophet by whom God penned this Pſalme. The occaſion in particular is not ſet downe: but it appeareth, that it was ſome ſpeciall deliuerance, as from *Abſalom*, or elſe the remembrance of thoſe many deliuerances, both in *Dauids* owne time, and formerly. For they muſt needes be deceiued, that make the preſeruation of the Church in the *Babylonicall* Captiuitie, the occaſion; ſince this Pſalme was made by

2 *Sam.*19.

*Pſal.*121.8.

2 *Sam.*23.1.

2. Of *Dauids* compoſing this Pſalme.

Bucer in hunc Pſalmum.

Dauid many hundred yeeres before that Captiuitie.

The generall drift.

The Pſalme is eucharisticall, a profeſſion of thankfulneſſe for mercies receiued. The argument, whereby they inforce themſelues to thankfulneſſe, is taken from the right ſubiect, to whom thankeſgiuing is due, namely, he that is the ſpeciall and onely cauſe of our preſeruation. It is thus to be framed: *He, and he that only deliuered vs out of moſt deadly and deſperate dangers, is to be praiſed: The Lord, and the Lord onely deliuered vs out of ſuch danger:* Ergo, *Praiſed be the Lord.* The *propoſition* is to be vnderſtood: The *aſſumption* is ſet downe in the fiue firſt verſes: And then the concluſion in the three laſt. In the aſſumption conſider;

And diſpoſition thereof.

The ſpeciall branching of the parts.

1. how it is illuſtrated generally, by the certaine truth thereof: 1. in thoſe words, *may Iſrael now ſay*; that is, it is ſo certaine and vndoubted a truth, that Iſrael may boldly and confidently auerre it, without any ſticking at it: 2. in the repetition of the ſame words againe in the 2. verſe. 2. The *ſpeciall parts* thereof, which are two; 1. the deſcription of thoſe dangers wherein they were, in 3 4 5. verſes. They are ſet forth in metaphoricall termes, to be very extreme dangers, like to the dangers of him that is in the way of a wide rauenous beaſt, that comes running with his mouth wide open ready to deuoure him quicke; or like to the dangers of thoſe houſes that are aſſailed and ſet vpon with ſtrong ſtreames and violent torrents of ſwelling waters. And theſe dangers are ſet out further by the *cauſe* whence they came, 2. verſe,

1

2

1

when

when men roſe vp againſt vs, and 3. verſe, *when their anger was kindled againſt vs.* Where theſe men and their anger are compared to barbarous and ſauage beaſts, and their fierceneſſe and furie; which is ſuch, that (without any more adoe) they ſwallow downe quicke the prey they meet with; yea, to the *ſenſeleſſe creatures* of *fire* and *water*, and their violence, that without all mercy make hauocke, not being able to reſtraine themſelues. 2. The ſetting downe of the meanes, whereby they eſcaped theſe dangers, 1. and 2. verſes: *If the Lord had not beene on our ſide, &c.* where the cauſe is made to be the helpe and preſence of God, which is deſcribed by the time, *when men roſe vp againſt vs.* Theſe are the two parts of this *aſſumption*: for ſo much the very words muſt needs import, when it is ſaid, *If the Lord had not beene on our ſide, wee had beene ouerthrowne of our enemies*; namely, 1. That they were in great danger of deſtruction. 2. That yet they eſcaped it, becauſe God was on their ſide. 2

And this is the reſolution of the aſſumption, the antecedent of the *enthymeme* of this Pſalme: of the concluſion, the conſequent of the *enthymeme*, how it is to be reſolued, we will ſhew when wee come to it.

The generall illuſtration of the aſſumption, from the certaintie thereof.

To begin then with the generall illuſtration of the aſſumption from the certaintie thereof, *May Iſrael now ſay*: Here it plainly appeareth, that *Dauid* compoſed this Pſalme for the vſe of *Iſrael*, as a forme of thankeſgiuing (which they ſhould vſe) for their deliuerance, and therefore the words

Whence arise these doctrines

1

Set formes of prayer lawfull.

may be read, *Let Israel now say.* Where learne, 1. That set formes of prayer are lawfull, euen vpon extraordinary occasions, when the spirit of prayer is more effectuall then at other times, the very times then teaching them to pray, that prayed not before, opening the lips before shut, inlarging the heart before straitened, and abundantly filling and furnishing both minde and mouth with meditations and words, that before were to seeke for both. And yet if euen in these extraordinary occasions there may be place for set frames of prayers, how much more in our daily and ordinary occasions, when our dulnesse and slownesse being farre greater, (as also the assistance of the spirit is farre lesser) doth much more craue the succour and reliefe of such like helpes? I note this against those fanaticall spirits, that presuming, I know not vpon what presence of the spirit, would cry downe all manner of set formes of prayer, both in publike and priuate vse; yet so, that care is to be had of those which compose formes of prayer for others vse, that they be such as may deserue this title to be prefixed, *May Israel say.* 2. That wee must by all good meanes labour to preserue the memory of Gods great and glorious workes, either of iudgement vpon his enemies, or mercy towards the Church. For this was the reason that *Dauid* set himselfe on worke in penning this Psalme, that it might be a memoriall euen to all generations of the many deliuerances of Israel. And for the better furthering of this his purpose, besides his penning

But how.

2

Memorie of Gods speciall workes must be maintained.

of

of it, he cals vpon them to vſe it, being penned, *Let Iſrael ſay.* For oftentimes many worthy memorials and monuments (through the negligence of men) grow out of vſe and requeſt, and become a prey to the moths, and to ruſt, as the booke of *Moſes* in *Ioſias* time found hid in a nooke of the Temple. Hence it was that in times paſt the holy Fathers would not let ſlip any memorable act of Gods prouidence, without ſetting ſome ſpeciall marke and Memento vpon it, whereby it might continue freſh in their memories, yea and of ſucceeding generations after them. That valley wherein *Iehoſhaphats* aduerſaries were ouerthrowne, was called *Beracah*, that is, the valley of bleſſing, that that valley might no ſooner bee named, but that famous ouerthrow of thoſe proud aduerſaries might preſently preſent it ſelfe vnto their mindes and memories: for the very ſelfe-ſame cauſe did *Iacob* call the name of that place where God appeared vnto him, *Bethel*, though before it was called *Luz:* and *Dauid* the place where *Vzza* was ſmitten, *Perez-vzza:* and *Abraham* the place where *Iſaac* was deliuered from the bloudy knife that was entring into his throat, *Iehouah-yreh.* And diuers ſuch like examples there are of places receiuing their denomination from the ſtrange workes of God done in them, that ſo by this meanes, in the very name, the workes of God might the more eaſily be carried and conueyed vnto the memories euen of following generations. Hence likewiſe it was, that the cenſors of thoſe ſeditious

2 *Chron.*34.14.

2 *Chron.*20.26.

*Gen.*28.19.

1 *Chron.*13.11.

*Gen.*22.14.

*Num.*16.37.38.

rebels were commanded to be taken out of the burning, that broad plates for a couering of the Altar might be made of them. To no other end, then that it might be a remembrance of that remarkable iudgement of fire vpon *Corah* and his complices. The like care of deliuering that famous deliuerance of the Iewes out of *Hamans* hands from forgetfulneſſe, was that which moued *Mordecay* to appoint the dayes of their deliuerance to be ſolemnized as holidayes, yea and to be called by the name of *Purim*, that the very name might bring to their mindes the deuilliſh deuice of *Haman*, in caſting of lots for their deſtruction. Where (by the way) let it be marked, that if thoſe Iewes ſtucke not to celebrate the memory of that their victorious deliuerance, which could not but be very odious and diſtaſtefull to the Perſians, of whom they had ſlaine many, and amongſt whom they liued as ſoiourners and exiles; what a ſhame then muſt it be for vs, that liue as free men in our owne Country, and as Lords ouer our enemies amongſt vs, if wee ſhall be found ſlow and ſlacke to honour the like worke of God with the like memoriall? To theſe examples may be added that ſolemne anniuerſary feaſt of the dedication of the Temple, in remembrance of the mighty and miraculous deliuerance thereof out of the hands of vſurping and polluting tyrants, by *Iudas Machabeus*. Theſe and many other ſuch like examples (whereof the Scripture is ſo plentifull) being as it were *a cloud of witneſſes*, ought to be of ſpeciall vſe to vs at this day, who haue receiued a deliue-

Verſ. 40.

Eſter 9. 21. 22. 26.

1. *Mach.* 4. 59.

Hebr. 12. 1.

rance

rance that may ſeeme to obſcure all other deliue-rances that were before. And God loueth to haue his lateſt mercies not the laſt in our remembrance. Nay, ſo would he haue his lateſt mercies remembred, that he himſelfe will take his ſtile from them, as, after the Iſraelites departure from Ægypt, Gods ſtile was this, *The Lord God that brought thee out of the Land of Ægypt.* But afterward vpon the acceſſe of another as mighty and memorable deliuerance, that ſtile was changed: *The day is come (ſaith the Lord) that they ſhall no more ſay, the Lord liueth, that brought vp the children of Iſrael out of the land of Ægypt; but, the Lord liueth, which brought them out of the land of the North, &c.* If then before, Gods ſtile among vs in *England* were this, *The Lord that confounded the inuincible Nauie of the Spaniards*; the date thereof is now expired, and the dayes are come wherein it ſhall be ſaid no longer, *The Lord the vanquiſher of the inuincible Armado*; but, the Lord the confounder of the treaſonable practiſe by gun-powder to deſtroy the Parliament, and after the whole Kingdome. A victorie deſeruing the erection of eternall Trophees, to be written not onely in bookes, but alſo in all our hearts, *with a pen of iron, and point of diamond*, with characters indeleble. For the which both Gods *glory*, and his enemies *conuiction*, our *owne* preſent, and *poſterities* future good, doe earneſtly call vpon vs. That as there be many, who (in imitation of *Dauid*) by their writings haue laboured to eternize the memory of this renowned worke of God: ſo all of vs might doe the like, by tradition of

Specially of the lateſt, when they may compare with any of the former, ſuch as is our late deliuerance. *Exod.* 20. 2.

Ier. 23. 7. 8.

Ier. 17. 1. And that for theſe 4. reaſons.

of liuely voice, the father to the childe, and thoſe children to their children, ſucceſſiuely declaring it, and ſo propagating and perpetuating the memory thereof to all poſterities.

I Gods glory.

Firſt, Gods glory, no leſſe, nay much more, craueth this at our hands, then the deſert of a victorious Generall doth the erection of a Trophee and monument of the victory. What, ſhall thoſe heathen Emperours be ſo honoured, and ſhall not God, who indeed is *a man of warre*, and who alone, *with his owne right hand*, and not (as they) with the helpe of any aide of ſouldiers, getteth himſelfe the victory; ſhall not he (I ſay) be much more honoured with eternall monuments of his power and proweſſe? And ſhall workes mechanicall (in which is any ſpeciall artifice and workemanſhip) be graced with the wiſhly eye of the beholder, feeding it ſelfe with the ſight thereof; and ſhall not our eyes much more *giue witneſſe* to Gods ſtrange and admirable (and yet withall amiable) workes? And ſhall it be an indignitie to a skilfull workeman, hauing brought to perfection ſome rare and precious worke, if no body would daine the caſting of their eyes vpon it? how much more then to God, if his maruellous workes ſo full of wiſedome and power, ſhall not with a *magneticall attraction*, draw towards them the eyes of vs all, attentiuely and with obſeruation to take a through view of them? Eſpecially ſince God himſelfe hath called vs hereunto, and inuiteth vs on to this ſo goodly a ſight, Pſalme 66.5. *Come, and behold the workes of God: he is terrible in his doings*

Exod. 15.3. Pſal. 98.1.

Iob 29.11.

Pſal. 66.5.

doings towards the ſonnes of men. Pſalm. 111. Many high ſtiles are there ſet vpon the workes of God, that they are *great, glorious, wonderfull, beautifull,* and therefore *to be ſought out of all them that loue them.* Though God ſhould hold his peace, and *giue* no ſuch glorious titles vnto his workes, yet they themſelues call vs vnto themſelues, and bid vs come and behold their beautie ; yea, though they themſelues were ſilent, this their beautie ſpeaketh. For there is not any (no not of the leaſt or loweſt) of Gods ordinary and daily workes, which doth not preſently (at the firſt ſight) ſhew both the workeman, and the excellency of his workemanſhip. How much more then his ſpeciall and extraordinary workes, which haue in them ſo liuely markes and expreſſe characters of that diuine might and maieſtie? Pſalme 9.16. *The Lord is knowne by executing iudgement : the wicked is ſnared in the worke of his owne hands.* Hence the Pſalmiſt ſpeaking of the ſtrange workes of God which his anceſtors had ſeene, calleth them the goings of God ; *They haue ſeene, O God, thy goings.* Now looke how by ſeeing the print of a mans foot, we conceiue preſently that ſuch a creature hath been in that place ; ſo when wee ſee theſe admirable workes of God, we cannot but acknowledge his prouidence, and cry out, the skilfull finger of God, *ſurely God hath beene here.* So that a man may euen *trace* God, and (as the Apoſtle ſpeaketh) euen grope him with the hand, in theſe his ſo wiſe and worthy workes.

Verſ. 2. 3. 4.

Pſal. 9. 16.

Pſal. 67. 24.

Exod. 8. 19. *Gen.* 28. 16. *Act.* 17. 27.

And hence ariſeth the ſecond inducement and 2

Enemies conuiction.

inuitation vnto the ſerious conſideration and conſeruation of theſe ſpeciall workes of God in our memories; namely, that hereby the wicked may be conuicted, and *the mouth of iniquitie ſtopped*, Pſal. 107.42. For whereas when God held his arme ſtill in his boſome, they were not afraid, blaſphemouſly to aske, *where is now their God?* in theſe powerfull workes, God (plucking out his hand, and wounding the hairie pate of his Churches enemies) anſwereth them to the full, ſaying, here is that God whom you asked for, here he is, making *his arrowes drunke with the bloud, and his ſword eating the fleſh of his foes.* Then are they huſhed preſently, and forced to ſay with thoſe heathen, *The Lord hath done great things for them*; with thoſe magicians, *the finger of God*; and with thoſe, Pſal. 58.11. *Verily there is fruit for the righteous: doubtleſſe there is a God that iudgeth the earth.* So true is that of the Pſalmiſt, *how terrible art thou in thy workes? through the greatneſſe of thy power* (namely, witneſſed in thy workes) *ſhall thy enemies be in ſubiection vnto thee.* That then wee may be able to confute and confound the barking and ſnarling Atheiſt, and other aduerſaries of the Church, it is neceſſary that our memories ſhould be rich treaſuries and ſtore-houſes, in which theſe excellent workes of God may be preſerued.

Iob 5.16.

Pſal 79 10.

Pſal.67.21.

Deut 32.42.

Pſal.126.2.

Exod.8.19.

Pſal.58.11.

Pſal.66.3.

3 Our owne.

Specially as (beſides this conuiction of our aduerſaries) we ſhall by the ſame means benefit our ſelues, furthering and fortifying our faith, feeding our hope, and nouriſhing & increaſing that ſpirituall ioy which we haue in God, Pſ. 58.10. 107.42.

But

But if our owne benefit preuaile not with vs, yet at leaſt the reſpect of the good of the poſteritie after vs. For it may ſo fall out, that future generations may make greater vſe of Gods iudgements, then that preſent age which they moſt concerned, and which was an eye-witneſſe of them. Happily becauſe the preſent beholders ſtand amazed and aſtonied at the greatneſſe of them, and ſo haue not their mindes ſo free, rightly to iudge and make vſe of them, as the poſteritie may haue. O then let vs not be iniurious to our poſteritie, let vs not defraud them of ſo rich a treaſure as the knowledge of this late valiant exploit of the Lord: though we be regardleſſe of our ſelues, yet let vs haue ſome care of thoſe that ſhall riſe vp after vs, paſſing ouer this ſo noble and notable a worke of God in the beſt manner vnto them, as wee are commanded, Pſal. 78.6. that ſo *the children as yet vnborne may riſe vp and tell it to their children.*

4 Poſteritues good.

Pſal. 78.6.

But it may here be asked, when *Dauid* here wiſhed *Iſrael* to take vp the words of this Pſalme, thereby to maintaine the memory of their deliuerances; what *Iſrael* it is that he meaneth? *for all are not Iſrael that are of Iſrael.* *Anſ.* There is a twofold *Iſrael*: the pure Iſraelite, *void of guile*, as it is exemplified in *Nathaniel*, which is called the *Iſrael of God*: and the baſe and *formall* Iſraelite of *S. Paul*, that hath nothing but the *forme* and outward faſhion of religion; the outward *Iew*, that hath nothing to ſhew for the approuing of his *Iſraelitiſme*, but circumciſion in the fleſh, and the vizar of outward profeſſion: but as for the power and

Queſt.

Rom. 9.6.

Anſw.

Pſal. 73.1.
Ioh. 1.47.
Gal 6.16.
2 Tim. 3.5.
μόρφωσιν, εἰκόνα, formam, imaginem. Suid.
Rom. 2.28.

life of godlineſſe, that he hath denied. And therefore howſoeuer in outward profeſſion he be within, yet by his workes hee ſheweth himſelfe to be one of thoſe that are *without*; euen a ſtranger and alien from God and his couenants. As *Dauid* in this regard is not afraid to call the Ziphims ſtrangers, though otherwiſe Iſraelites by birth. Now the Prophet here meaneth the former Iſraelite: for the other Iſraelite ſhould lie in ſaying that God was on his ſide, and that his helpe ſtood in the name of the Lord: both which *Dauid* here inioyneth *his Iſrael to ſay*. So then here it appeareth, that the cauſe of theſe deliuerances was Gods being on the ſide of the right *Iſrael*: and yet the other *Iſrael*, *Iſrael* in name onely, and *according to the fleſh, carnall and nominall Iſrael*, partaked with the true *Iſrael* in theſe deliuerances.

Reuel. 22. 15.
Pſal. 50. 16.
Pſal. 54. 4.

Doct. 3. Wicked men may thanke the godly for their deliuerance.

Where we are occaſioned to conſider how beneficiall the godlies preſence and conuerſement is vnto the wicked, notwithſtanding that great hurt which they ſuſtaine both by them and for them. For the Sodomites ſake *Lot* was carried captiue; that was all the good hee got by being among them: but for *Lots* ſake the captiued Sodomites were reſcued and reſtored. Thus doth God gratifie his children with the preſeruation of the wicked that conuerſe among them: as *Paul*, with the grant of the liues of thoſe infidels that were in the ſhip with him; and here the *Iſrael* of God, with the ſafetie of the baſe *Iſrael*, that were promiſcuouſly & confuſedly ſcattered among them.

Gen. 14. 12. 16.
Iob 22. 30.
Act. 27. 24.

Vſe. Let then the wicked ſee how much they are

are beholding to the godly, and ſo (for ſhame) learne to make more of them. That thou, a prophane wretch, diddeſt eſcape the late danger of that bloudy treaſon, whence was it? becauſe God was on thy ſide? nothing leſſe: but becauſe hee was on the ſide of his owne *Iſrael*, whoſe prayers and humiliations he reſpected. Therefore, thou being in this good company, fareſt the better, and ſhareſt with them in this bleſſing. And yet (for all this) wilt thou not giue ouer that in-bred ſpight and malice againſt this *Iſrael*? doſt thou not ſee that in ſtriuing to root out this *Iſrael*, thou ſtriueſt againſt thine owne good, and ſo art not thine owne friend? For this *Iſrael* whom thou hateſt, is thy onely ſhield and ſhelter againſt the tempeſt of Gods iudgement; which being once taken away, thou art laid wide open to the violence of the winde and weather. Be not ſo fooliſh then as the Stagge in the Embleme, which by biting the boughes of the tree, vnder the which ſhee lay hid from the hounds and hunters, bewrayed and betrayed her ſelfe into their hands. And thus much for the general authority of the antecedent of this argument: let vs now come to the ſpeciall parts.

Two ſpeciall parts of the aſſumption. The firſt concerning their danger, whence.

Whereof the firſt is concerning thoſe great dangers they were in, euen of vtter ſubuerſion, ſet forth in borrowed termes, of being ſwallowed vp quicke, of hauing the waters paſſe ouer them, &c.

Doctr. The Church, whileſt in her progreſſe and pilgrimage, ſubiect to dangers.

Where we may obſerue the ſtate of the Church *and Iſrael of God*, whileſt it is a pilgrime here on earth; namely, that (by reaſon of the great loue of God to her) ſhe is ſubiect to the great enuy and

enmitie of man. As *Iacobs* ſpeciall and extraordinary loue towards *Ioſeph*, as his darling, procured him the deadly hatred and ſpightfull enuy of the reſt of his brethren. Hence it is that the Church on earth is called the Church militant, becauſe of thoſe many cruell and crafty aduerſaries which ſhe is to conflict withall. Therefore alſo likened to a ſhip toſſed with tempeſt on the ſea; to a vineyard, into which the wilde Boares of the forreſt make inuaſion, rooting and eating it vp. And thus God will haue it to be, that by this meanes wee may haue experience of faith, hope, patience, and many other graces on our parts; and of power and mercy on Gods part. And alſo, that there may be kindled in vs a longing deſire after the future happineſſe of the Church triumphant in heauen.

Gen. 37.4.

Iſay 54.11.

Pſal. 80.13.

Vſe. If then either the Church in generall, or any particular members thereof meet with ſuch croſſe friends, we are not to thinke it ſtrange, knowing it is the lot and portion of *Iacob* thus to be yoked. Let vs then content our ſelues with this our condition as long as we are here. To deſire freedome from all the oppoſitions of enemies on earth, is to deſire that the Church might triumph on earth, before it come into the heauens, and ſo receiue the garland before the race be run, the crowne before that good fight be fought. Nay, to deſire this, is to deſire a paritie betwixt earth and heauen; and that the Church warring on earth might be checke-mate to the Church triumphing in heauen, whoſe peculiaritie it is to be freed from all diſturbance and diſtraction by aduerſary power;

2 *Tim.* 4.7.8.

power; which Chriſt *Ieſus* ſhall then ſo vtterly quaſh and quaile, that his Churches enemies ſhall *become his footſtoole, iudgement ſhall be brought forth into victory*, and not the leaſt ſound of any contradiction any longer to be heard.

1 *Cor.* 15. 24. 28.

Pſal. 110. 1.

Matth. 12. 20.

Theſe dangers are ſet forth (as wee ſhewed in the beginning) by the *cauſes* of them, in thoſe words, *when men roſe vp againſt vs*; and, *when their wrath was kindled againſt vs.*

The deſcription of their dangers by the cauſes whence.

It may ſeeme ſtrange that theſe wicked and wretched enemies, monſters rather then men, ſhould be thus moderately ſpoken of, and haue no other name, then this of men, giuen them; which of all others they leaſt deſerued, as hauing in them nothing of man but outward ſhew and ſhape, being rather beaſts, yea, deuils in the forme and faſhion of men, then right men. But hereby the Church would ſhew, that ſhee did leaue the further cenſuring of them vnto God their righteous Iudge; and would alſo further amplifie their wickedneſſe, who being men, did yet in their deſires and diſpoſitions bewray a more then beaſtly immanitie and inhumanitie.

In the deſcription of theſe men and their anger, by the fury of wilde beaſts, fire and water, wee learne of how bloudy, boiſterous and barbarous natures the enemies of the Church are: no mad beaſt of the forreſt ſo raging, ſo rauenous as they; ſo farre doe they exceed them in this kinde. For whereas the crueltie of ſome beaſts is onely vpon liuing men, and not vpon their dead corps; this crueltie of Sions enemies extendeth it ſelfe euen as the

Doct. 1. Concerning the exceſſiue and hyperbolicall crueltie of the wicked, beyond that which is in beaſts, becauſe 1. It ſpareth not the dead. *Vrſi non ſeuiunt in cadauera.*

enmitie of man. As *Iacobs* ſpeciall and extraordinary loue towards *Ioſeph*, as his darling, procured him the deadly hatred and ſpightfull enuy of the reſt of his brethren. Hence it is that the Church on earth is called the Church militant, becauſe of thoſe many cruell and crafty aduerſaries which ſhe is to conflict withall. Therefore alſo likened to a ſhip toſſed with tempeſt on the ſea; to a vineyard, into which the wilde Boares of the forreſt make inuaſion, rooting and eating it vp. And thus God will haue it to be, that by this meanes wee may haue experience of faith, hope, patience, and many other graces on our parts; and of power and mercy on Gods part. And alſo, that there may be kindled in vs a longing deſire after the future happineſſe of the Church triumphant in heauen.

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Pſal. 80.13.

Vſe. If then either the Church in generall, or any particular members thereof meet with ſuch croſſe friends, we are not to thinke it ſtrange, knowing it is the lot and portion of *Iacob* thus to be yoked. Let vs then content our ſelues with this our condition as long as we are here. To deſire freedome from all the oppoſitions of enemies on earth, is to deſire that the Church might triumph on earth, before it come into the heauens, and ſo receiue the garland before the race be run, the crowne before that good fight be fought. Nay, to deſire this, is to deſire a paritie betwixt earth and heauen; and that the Church warring on earth might be checke-mate to the Church triumphing in heauen, whoſe peculiaritie it is to be freed from all d ſturbance and diſtraction by aduerſary power;

2 *Tim.* 4.7.8.

power; which Chriſt *Ieſus* ſhall then ſo vtterly quaſh and quaile, that his Churches enemies ſhall *become his footſtoole, iudgement ſhall be brought forth into victory*, and not the leaſt ſound of any contradiction any longer to be heard.

1 Cor. 15. 24. 28.

Pſal. 110. 1.

Matth. 12. 20.

The deſcription of their dangers by the cauſes whence.

Theſe dangers are ſet forth (as wee ſhewed in the beginning) by the *cauſes* of them, in thoſe words, *when men roſe vp againſt vs*; and, *when their wrath was kindled againſt vs.*

It may ſeeme ſtrange that theſe wicked and wretched enemies, monſters rather then men, ſhould be thus moderately ſpoken of, and haue no other name, then this of men, giuen them; which of all others they leaſt deſerued, as hauing in them nothing of man but outward ſhew and ſhape, being rather beaſts, yea, deuils in the forme and faſhion of men, then right men. But hereby the Church would ſhew, that ſhee did leaue the further cenſuring of them vnto God their righteous Iudge; and would alſo further amplifie their wickedneſſe, who being men, did yet in their deſires and diſpoſitions bewray a more then beaſtly immanitie and inhumanitie.

Doct. 1. Concerning the exceſſiue and hyperbolicall crueltie of the wicked, beyond that which is in beaſts, becauſe 1. It ſpareth not the dead. *Vrſi non ſæuiunt in cadauera.*

In the deſcription of theſe men and their anger, by the fury of wilde beaſts, fire and water, wee learne of how bloudy, boiſterous and barbarous natures the enemies of the Church are: no mad beaſt of the forreſt ſo raging, ſo rauenous as they; ſo farre doe they exceed them in this kinde. For whereas the crueltie of ſome beaſts is onely vpon liuing men, and not vpon their dead corps; this crueltie of Sions enemies extendeth it ſelfe euen as the

the kindneſſe of her friends doth, *Ruth* 2.20. both to the liuing and to the dead, Pſalm. 79. *The dead bodies of thy ſeruants haue they giuen to be meat to the fowles of the heauen, and the fleſh of thy Saints to the beaſts of the earth.* Where we ſee, that the beaſts crueltie is oftentimes ſet on worke by theſe mens crueltie; and the beaſts would be leſſe cruell, if theſe cruell aduerſaries would let them alone, and offered not fit matter to feed, and occaſion to prouoke their crueltie. The wicked then taking delight in the crueltie of beaſts, againſt the ſeruants of God, oftentimes ſetting them on vpon them as their prey, (which was the vſuall death of many Chriſtians in the Primitiue Church, appointed alſo for *Daniel* by his enemies) doe thereby plainly ſhew, that they are more cruell then the beaſts themſelues. For the ſauage beaſt is content to bee cruell himſelfe, and hath not (as theſe men haue) beſides his owne *naturall* and *in-borne* crueltie, a *generatiue* and *ſeminall* crueltie, whereby he maketh others like cruell with himſelfe. Of this crueltie, ſo farre ſurpaſſing that which is in beaſts, *Wicliffes* bones, *Bucer* and *Phagius* their dead bodies, ſome yea before martyred by the Papiſts in the fire, long after their buriall, are famous and noble witneſſes. Againe, whereas the fierceſt beaſts that are, by ſubmiſſion haue beene mitigated and appeaſed; ſo deadly and irreconciliable is the enmitie of *the ſeede of the Serpent* againſt *the ſeede of the woman*, that nothing can aſſwage the ſame. Whereupon *Salomon* ſaith, that *the mercies of the wicked are cruell.* Hence therefore it is, that the

Pſal. 79.2.

2. It prouoketh and delighteth it ſelfe in the crueltie of the beaſts.

Dan. 6.

3. It is a generatiue.

Fox in Martyrolog.

4. An vnpeaceable crueltie.

Leoni tantum ex feri clementia in ſupplices, proſtratu parcit. Plin. hiſt. 8. *Gen.* 15 16. *Prou.* 12 10.

the wicked are not onely compared, for their bloudy and butcherous mindes, vnto the wilde beaſts, as Vnicornes, Serpents, Dragons, Aſpes, Bulls, Boares, Beares, Leuiathans, Leopards, Lions; and haue their hornes, tuskes, teeth, talants, poyſon, pawes, mouthes, mawes, and iawes giuen vnto them: but becauſe they goe beyond (as wee ſaid) all theſe, they are here alſo compared to the ſenſeleſſe creatures of *fire* and *water*. To the *fire* in the third verſe, *when their wrath was kindled againſt vs*: to *water* in the 4. and 5. verſes, becauſe nothing is ſo mercileſſe as *fire* and *water*, they doing that which they doe, naturally, and ſo neceſſarily, not being able to doe otherwiſe. The fire cannot of it ſelfe make an end of burning, till the matter it feedeth vpon be wholly conſumed: it is one of thoſe foure, which ſay not, *it is enough*. Neither can the violent ſtreame of water ſtay or ſtint it ſelfe, or ſay vnto it ſelfe that which God ſaith, *Thus farre ſhalt thou goe, and no further*. So is it with theſe wicked ones, that haue made themſelues *drunke with the bloud of the Saints*; cuſtome is turned into another nature in them: they haue ſo long bathed and ſoaked themſelues in bloud, that they are now throughly habituated and radicated in crueltie, being no more able to change this their *red-skinne* died in bloud, then the *Blackamoore* is to *change* that his *blacke skinne*. Hence it is that *Dauid* (as ſome thinke) called *Saul Cuſhi*, which ſignifieth an *Æthiopian*, to ſhew, that his inueterate hatred being naturalized in him, was become as vnchangeable as the *Æthiopians* hide.

Pſal. 23. 21. 15. & 58. 4. & 80. 13.
Prou. 17. 12.
Pſal. 74. 13. 14.
Iſay.

Equall to that which is in fire and water.

Prou. 30. 15. 16.

Iob 38. 12.

Reuel. 17 6.

Ier. 13. 23.
Pugn. in lex.
Pſal 7 1.
Quia vt Æthiopum, Hebr. Cuſhim dicitur, pelles mutari non poſſint, ſic neque Sauls odium in Dauid.

Nay, the more they drinke of bloud, the more they thirst after it, like the dropsie man. Hence it is that their throat is compared to an *open sepulchre*, whose voice is, *giue*, *giue*, and can neuer be satisfied, no more then the barren wombe. Wee need not goe farre for examples to proue this; we need not to repeat things of former times, as the persecution in Queene *Maries* dayes, the Parisien massacre, the Spanish nauie, and the infinite and exquisite tortures therein prepared for vs. This late example, freshest in our memories, and putting downe all the former in crueltie, is sufficient. For whereas in other attempts, wee onely should haue tasted of their vnnaturall mercilesnesse; in this last, not onely wee (whom they count their enemies) but also (together with our selues) many of their owne friends and fauourers should haue beene blowne vp: wherein they shewed themselues worse then beasts; hauing no respect of those of their owne kinde, and so shewed themselues right Herodians, naturall sonnes of that old butcher *Herod*, who is reported in that Bethlemiticall massacre, for the making of all sure, not to haue spared his owne sonne: which as it gaue occasion to *Augustus* to say, *it was better to be Herods swine then sonne*; so this practise of the Papists may alike occasion vs to say, that it is better to be the Popes *beast then barne*, *dogge then darling*. And whereas in other treasons the Lords annointed was onely aimed at; here also the very flower of the chiefest and choisest of the whole land should haue beene cut off in a moment, at one blow. As though it had

Rom. 3. 13.

Prou. 30. 15. 16.

Parcit cognatis maculis similis fera. Iuuen.

Ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φάγων. *Aesch. Leonum feritas inter se non dimicat: Serpentum morsus non petit serpentes: ne maris quidem belluæ ac pisces, nisi in diuersa genera sæuiunt. Plin. hist. 7 Philo apud Centuriast. centur. 1. lib. 1 cap 3 Macrob Satur. 20. Porcum quàm prolem.*

had not beene puniſhment enough for the whole body to be made headleſſe, vnleſſe (for feare it might get ſome new head againe afterward, and ſo reuiue) by their mangling and martyring of the ſeuerall parts, it were alſo made *memberleſſe*. So true in them ſhould that of *Salomon* haue beene, *A ſtone is heauy, and the ſand waighty; but a fooles wrath is heauier then both. And it is better to meet a Beare robbed of her whelpes, then a foole in his anger.*

Prou 27.3.
Prou.17 12.

The vſe of this doctrine, concerning the cruelty of the wicked, is two-fold. Firſt, when we haue experience thereof, it muſt teach vs, not ouermuch to wonder thereat: for they doe not other then is their kinde. In the integritie of nature, man indeed was a *God* vnto man; but now, in this corrupt and degenerate nature, man is become a *Wolfe* vnto man; and what maruell is it to ſee Wolues deuouring ſheepe? So then it is no maruell to ſee wicked men breaking out into ſuch extremitie and outrage of madneſſe; nay, it were a maruell on the other ſide if they ſhould not doe ſo: as it were a great maruell if a Wolfe ſhould be in the flocke among the ſheepe, without doing of harme. It is a wonder then, that there being ſo many Wolues and Lions, that is, men of lioniſh and woluiſh diſpoſitions, there is no more hurt done then is: the cauſe whereof is not in the Lions, or Wolues, whoſe teeth water after their prey, being in their eye-ſight continually; but the curbing and reſtraining power of God, that chaines them, and confines them within their li-

Vſe 2.

Homo homini Deus.
Homo homini Lupus.

mits, and ſo will not ſuffer them to run out vnto that violence that their own nature head-ſtrongly carrieth them vnto. Secondly, this muſt cauſe vs to ſubmit our ſelues meekely and quietly, yea ioyfully and thankfully, to thoſe corrections which Gods owne hand immediately inflicteth vpon vs, yea, and to pray with *Dauid*, that we may rather fall into the hands of God, then of man, becauſe (as the ſame *Dauid* addeth) there is great *mercy with God*, euen in his very corrections. For *in his anger* (as the Prophet ſpeaketh) *hee remembreth mercy*, which maketh him to correct vs (as it is in *Ieremies* prayer) with *iudgement*, and not in *fury*, that is, with wiſedome, and diſcretion, and moderation, proportioning his corrections to our weakneſſe, and ſeeking our good in and by them. But if we be giuen ouer into the hands of the wicked, there is no mercy to be found at their hands, no moderation to be expected: there will be no hoe with them, till they haue made a finall diſpatch of vs, no more then there is with the fire, which will not goe out, till the combuſtible matter be wholly waſted. They can neuer finde in their hearts to ſay that to themſelues, which God did to his deſtroying Angell, when he was ready to haue ſmitten Ieruſalem with the peſtilence, *it is enough, put vp thy ſword*; or that which was ſpoken to *Abraham*, ready to ſtrike his ſonne, *ſtay thy hand*. Nay, wee may not looke for that fauour at their hands that theeues and robbers by night vſe to ſhew, who giue ouer ſtealing when they haue enough, and leaue ſomething behinde them, as the grape-

2 Sam. 24. 14.

Habac. 3. 2.

Ier. 10. 24.

2 Sam. 24. 16.

Gen. 22. 12.

gatherers

gatherers also doe some grapes, *Obad.* 5. No, herein they doe shew themselues like to this torrent, and inundation of waters, that carrieth downe and sweepeth away whatsoeuer is in its way, demolishing and ouer-turning bridges and houses, euen with the very foundations thereof. Thus was it with those Edomites, who at the destruction of Ierusalem cried amaine, *raze it, raze it to the foundation thereof.* Nay, so farre are they from hauing any relenting compassionate hearts towards vs, being at their mercy, that there can be no greater pleasure or delight vnto them, then to see the vtmost of their crueltie executed vpon vs. As that wicked *Faux*, the *Deuill* in this action, being asked what he would haue done after the fire had beene put to the powder, answered, that he would *goe see the sport in the fields.* A right Edomite, that could with so ioyfull an eye haue beholden the *day of his brother, and haue reioyced ouer the children of Iudah in the day of their affliction.* It was but a cruell speech of *Abner* to *Ioab*, *Let the young men now arise and play before vs.* He accounted fighting, which could not be without bloud, to be but matter of game and pastime; which yet was more tollerable in him, speaking of that fight which was to be betwixt persons of inferiour sort, and equally matched among themselues, so that they might on both sides *giue* as good as they tooke: But here to account it a matter of sport and meriment, to see, not the refuse of the people, but the Lords annointed, *the breath of our nostrils*, our gratious Queene, and all their royall issue, the sage Counsellors, the

Obad. 5. Τὸν [χειμάῤῥον] δ' ὅτ' ἄρ τε γέφυραι εἐργμέναι ἰσχανόωσιν, ὅτ' ἄρα ἕρκεα ἴσχει ἁλωάων ἐριθηλέων ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ διος ὄμβρος.

Iliad. E. Sternit, torrens agros, sternit sata læta, boumque labores, præcipitesque trahit syluas, Aen. 2.

Psal. 137 7.

Obad. 12.

2 *Sam.* 2. 14.

Lament. 4. 20.

the reuerend Biſhops, the worthy Lords, the generous Gentlemen, yea, three whole famous kingdomes, as hauing but one necke, cut off at one blow, and that treacherouſly, they not being able in any ſort to defend themſelues: this cannot but argue a minde that hath euen *ſould* and wholly emancipated it ſelfe vnto crueltie. But who is able to apprehend the thouſand part of that ſauage and barbarous butcherie, which we to our great woe ſhould haue felt in caſe they had preuailed? Their former practiſes, and this late plot, are ſufficient to teach vs how they are hardened in their hard-heartedneſſe, and confirmed in their crueltie; that not the leaſt dramme of any mercy may be expected at their hands.

1 *King.* 22. 20.

Therefore let vs intreat the Lord, of all temporall iudgements, to keepe this furtheſt from vs; that wee may not be deliuered to that mercileſſe generation, *whoſe teeth are ſwords, and their iawes as kniues*, to eate vp the people of God: let vs deſire the Lord, rather to humble vs ſome other way, to correct vs himſelfe, to take vs into his owne ſchooling, and herein to ſhew himſelfe a tender and indulgent Father towards vs, by correcting vs himſelfe, and not truſting his hard-hearted ſlaues with the correcting of vs, who know not to make an end of ſcourging of vs, till they haue alſo made an end of vs whom they ſcourge.

Prou 30. 14. *Pſal.* 57. 4.

A nearer cauſe of that deſtruction likely to befall Iſrael, is here noted to be the violent vehemency of the anger of their aduerſaries: *When their wrath was kindled againſt vs.*

Where

Where we may ſee how miſchieuous and murtherous the rage of anger is, and whither it carrieth thoſe that are led and moued thereby, euen to the vileſt and moſt outragious exceſſe of wickedneſſe that may be. As we ſee here in the enemies of Iſrael, whoſe wrath would haue driuen them to this mercileſſe and miſerable maſſacre of Gods people. *Sauls* furie was that which ſpurred him on to the darting of his ſpeare at innocent *Dauid*. So truly is anger called a ſhort madneſſe, as differing from madneſſe onely in *time*. Let vs learne then ſo to be angry, *that we ſinne not*, to moderate and qualifie our anger, yea, to curbe and bridle it, leſt otherwiſe in giuing place to it, we doe withall *giue place to the Deuill*, who is at our elbow alwaies, at ſuch occaſions, miniſtring oyle to the fire of our fury, that wee may caſt our ſelues headlong euen into moſt deepe and deſperate miſchiefes. *Nehemiah*, in that his iuſt and holy anger conceiued againſt the Gouernours for their oppreſſion, did not preſently in all the haſte flie vpon them, but firſt pauſed a while, conſidering and conſulting what courſe were beſt for him to take in reprehending and reforming of them. And if wee muſt be thus iealous ouer our iuſt and lawfull anger, how much more then ouer our raſh, heady, and heedleſſe anger?

Doctr.2. Concerning the rage of anger.

1 *Sam.*18.11.

Ira breuis furor. Hor. Ab inſania tantum tempore differt.

Vſe.

*Epheſ.*4.26. *Epheſ.*4.27.

*Nehem.*5.6.7.

Laſtly, to conclude this firſt point, concerning the deſcription of thoſe many perils imminent and impendent ouer the Iſraelites; let vs marke how long the Pſalmiſt dwelleth in this deſcription, and how copious hee is in the amplification thereof,

thereof, by many moſt proper and pregnant ſimilitudes. Which how they doe agree with his ſcope and drift in this place, hath already ſufficiently beene ſhewed. Principally the compariſon ſtandeth in this, that the violence and outrage of their vnbounden and vnlimited affections, and the hauocke which they make when they haue ſcope, is no whit leſſe then that which is cauſed by inundation of waters. And hence it is, that the heathen Poets, when they would ſet forth any ſuch like violence, as is here deſcribed, haue vſed the very ſelfe-ſame ſimilitudes. Though yet there may be many other reſemblances ſhewed, wherein the enemies of Sion are like to the violent current and torrent of waters. As, in that from ſmall beginnings they ariſe, and proceed on to further miſchiefes; like the floud of water, which enlargeth and dilateth it ſelfe by and in the going, though the firſt head where it began were but ſmall. And vnto the noiſe which theſe ſwelling waters commonly make, anſwering the great proud and ſwelling words of their thundering threatnings. And looke how the ouer-flowing waters, when they haue caſt downe one houſe, are ſo much the fitter and abler to caſt downe another, as hauing receiued increaſe of ſtrength from the firſt houſe caſt downe, which it carrieth with it ſelfe, to make aſſault vpon the ſecond: ſo likewiſe the wicked, when they haue done one miſchiefe, ſo farre are they from being weary, or waxing faint in euill doing, that they feele themſelues fitter and freſher, more luſtie and liuely for the doing euen of farre more

Hom. Il. e. of *Tydeides.* Δύνε γὰρ ἀμπεδίον ποταμῷ πλήθοντι ἐοικὼς χειμάῤῥῳ, &c. So *Virg. Aeneid. 2. In ſegetem veluti cum flamma furentibus auſtris Incidit: aut rapidus montano vertice torrens ſternit agros,* &c. and many others.

Iob 6 15. My brethren haue deceiued mee as a torrent, whoſe waters faile in Summer.

more execrable things. To the which alſo this may be added, that as in Summer theſe torrents (as their name importeth) being drie, yet in Winter (hauing the ſnow and raine (as he ſpeaketh) in ſtead of a fountaine) they doe mightily ouerflow: ſo in the Summer dayes of peace, the malicious affections of cruel men ſeeming to containe themſelues, in the Winter of perſecution breake forth in all outrage of madneſſe.

Torrens, quia æſtate torridus, χειμάῤῥους, *i. flumen hybernum, Horat. quoniam maxima ex parte* ἐν καιρῷ χειμῶνος ῥεῖ. *... Fontis habes inſtar pluuiaſque niueſque ſolutas, quas tibi diuitias pigra miniſtrat hyems. Ouid.*

These and ſuch like likeneſſes, may be obſerued betwixt the torrent of waters, and of the vnbridled affections of perſecutors.

But the ſpeciall point which I rather obſerue from the Pſalmiſts long inſiſting in, and ſo plentifully deſcribing of this point, is this; namely, that he that would truly, out of the conſideration of Gods mercy, be thankfull for the ſame, muſt firſt of all throughly apprehend that depth of miſerie, into the which, without that mercy of God, hee muſt needs haue fallen. Therfore doth the Church firſt of all thus inlarge it ſelfe in the meditation of her danger, that by this meanes, feeling the *ſweet* of her deliuerance, ſhee might the more enlarge her heart in thankeſgiuing. *Rom.* 7. *Paul* hauing throughly pondered his wofull eſtate without Chriſt, till he was forced to cry out, *miſerable man that I am, &c.* doth preſently vpon this breake out into thankeſgiuing for his deliuerance by Ieſus Chriſt; *I thanke God through Ieſus Chriſt.* And as this is the onely way to make vs rightly thankfull for our ſpirituall, ſo alſo for our temporall deliuerances.

Doct. 3. Apprehenſion of our owne miſerie without Gods mercy, muſt goe before thankfulneſſe for Gods mercy.

Rom. 7. 24.

Verſ. 25.

Vſe, in the more large application thereof to the late mercy of our deliuerance.

That then thou maieſt ſee what it is God hath done for thee in this thy late preſeruation, and ſo what thankes they are thou oweſt for the ſame, it ſhall be good for thee, in thy more ſerious meditations, to repreſent vnto thine eyes, and ſo to preſent thy minde with the fearefull ſight of that *blacke and bloudy day*, wherein the face of all things ſhould haue beene ſo ſodainely and miſerably changed. Behold *Ægypts darkneſſe* inuading the Church, *Babels confuſion* in the Common-wealth. Behold (euery naturall childe) the deſolate widdowhood and orbitie of our common mother, this *Engliſh Iſrael*, ſitting in aſhes, childleſſe and comfortleſſe, ſeeing her tendreſt infants baptiſed in their owne bloud; and like another *Rahel*, lamenting the *Herodian* maſſacre, and refuſing comfort, becauſe her children are not. Behold, not *Abraham* commanded by God, and glad to heare the inhibiting voice of God; but rather *Iſmael* (commanded by his owne bloud-thirſty heart, grieued to heare God countermanding, and ſaying, ſtay thy hand; yea, loth to beleeue that it is God, but rather the Deuill) behold, I ſay, this curſed *Iſmael*, with his butcherly tooles approaching to the throat of poore *Iſaacke*, bound vpon the Altar. Behold the whole land in her moſt pitifull nakednes, as hauing her chiefeſt ſtaues and ſtaies taken from her; *The ſtrong man, and the man of warre, the Iudge, and the Prophet, the prudent, and the aged.* See the hatchets which were found *laid to the roots of the trees*, flying thicke and three-fold in our woods, hewing and hacking downe,

*Exod.*10.12.
*Gen.*11.12.

*Matth.*2.18.

Faux his ſpeech after his apprehenſion, that he was ſure it was not God, but the Deuill, that hindred that worke.
*Iſa.*3.1.2.

*Matth.*3.10.

downe, not the lower ſhrubs onely, but the goodly tall Cedars of *Lebanon*, yea, that princely and royall Cedar, hauing ſo many goodly boughes and branches, *vnder the ſhadow whereof wee all thought to hide our ſelues.* See (I ſay) the *fire comming out of the bramble, and conſuming the Cedars of Lebanon*; yea, our fence and hedge, and all the ſtrong ſtakes therein; and ſo that being downe, the wilde Boares of the Forreſt running and ruſhing in, and rooting vp the Vineyard of the Lord. Then maieſt thou ſee the torrent of their fury making as great a torrent of our bloud, ouer-flowing the ſtreets; *deſtructions come to a perpetuall end*; our Cities leuelled with the ground; Matrons rauiſhed; Virgins defloured; all ancient lawes defaced; the name and the memoriall of our Iſrael razed and rooted out; a *Chaos* of confuſion, and a more then *Cyclopicall* anarchie ouerwhelming and ouerturning all things. And yet ſtill in thy meditations maieſt thou leade thy minde along further with *Ezekiel, to ſee more*, not onely *abhominations*, but alſo *deſolations*; yea, that *abhomination of deſolation* it ſelfe, perking vp into the *holy place*, vanting and ietting it in the Temple of God; the pure and cleare light of the Goſpell flying before that groſſe and palpable darkneſſe of that myſterie of iniquitie; the *candleſtickes*, that held forth this light, broken in peeces; and ſo millions of ſoules in that thicke and foggie darkneſſe, as it were choaked with a dampe, deſcending downe to the *darkneſſe of the deepe*, to the place of *vtter darkneſſe*. When thou art come thus farre, to

Lament 4.20.

Iudg. 9.15.

Pſal. 80.13.

Pſal. 9 6.

Ezech. 8.6. 13.15. *Dan.* 9.27. *Matth.* 24.15.

2 *Theſſ.* 2.7. *Reuel.* 2 5.

Matth. 22.13.

Vſe, in the more large application thereof to the late mercy of our deliuerance.

That then thou maieſt ſee what it is God hath done for thee in this thy late preſeruation, and ſo what thankes they are thou oweſt for the ſame, it ſhall be good for thee, in thy more ſerious meditations, to repreſent vnto thine eyes, and ſo to preſent thy minde with the fearefull ſight of that *blacke and bloudy day*, wherein the face of all things ſhould haue beene ſo ſodainely and miſerably changed. Behold *Ægypts darkneſſe* inuading the Church, *Babels confuſion* in the Common-wealth. Behold (euery naturall childe) the deſolate widdowhood and orbitie of our common mother, this *Engliſh Iſrael*, ſitting in aſhes, childleſſe and comfortleſſe, ſeeing her tendreſt infants baptiſed in their owne bloud; and like another *Rahel*, lamenting the *Herodian* maſſacre, and refuſing comfort, becauſe her children are not. Behold, not *Abraham* commanded by God, and glad to heare the inhibiting voice of God; but rather *Iſmael* (commanded by his owne bloud-thirſty heart, grieued to heare God countermanding, and ſaying, ſtay thy hand; yea, loth to beleeue that it is God, but rather the Deuill) behold, I ſay, this curſed *Iſmael*, with his butcherly tooles approaching to the throat of poore *Iſaacke*, bound vpon the Altar. Behold the whole land in her moſt pitifull nakedneſſe, as hauing her chiefeſt ſtaues and ſtaies taken from her; *The ſtrong man, and the man of warre, the Iudge, and the Prophet, the prudent, and the aged.* See the hatchets which were found *laid to the roots of the trees*, flying thicke and three-fold in our woods, hewing and hacking downe,

*Exod.*10.12.
*Gen.*11.12.
*Matth.*2.18.
Fawx his ſpeech after his apprehenſion, that he was ſure it was not God, but the Deuill, that hindred that worke.
*Iſa.*3.1.2.
*Matth.*3.10.

downe, not the lower ſhrubs onely, but the goodly tall Cedars of *Lebanon*, yea, that princely and royall Cedar, hauing ſo many goodly boughes and branches, *vnder the ſhadow whereof wee all thought to hide our ſelues.* See (I ſay) the *fire comming out of the bramble, and conſuming the Cedars of Lebanon*; yea, our fence and hedge, and all the ſtrong ſtakes therein; and ſo that being downe, the wilde Boares of the Forreſt running and ruſhing in, and rooting vp the Vineyard of the Lord. Then maieſt thou ſee the torrent of their fury making as great a torrent of our bloud, ouer-flowing the ſtreets; *deſtructions come to a perpetuall end*; our Cities leuelled with the ground; Matrons rauiſhed; Virgins defloured; all ancient lawes defaced; the name and the memoriall of our Iſrael razed and rooted out; a *Chaos* of confuſion, and a more then *Cyclopicall* anarchie ouerwhelming and ouerturning all things. And yet ſtill in thy meditations maieſt thou leade thy minde along further with *Ezekiel, to ſee more*, not onely *abhominations*, but alſo *deſolations*; yea, that *abhomination of deſolation* it ſelfe, perking vp into the *holy place*, vanting and ietting it in the Temple of God; the pure and cleare light of the Goſpell flying before that groſſe and palpable darkneſſe of that myſterie of iniquitie; the *candleſtickes*, that held forth this light, broken in peeces; and ſo millions of ſoules in that thicke and foggie darkneſſe, as it were choaked with a dampe, deſcending downe to the *darkneſſe of the deepe*, to the place of *vtter darkneſſe*. When thou art come thus farre, to

Lament 4.20.

Iudg. 9.15.

Pſal. 80.13.

Pſal. 9.6.

Ezech. 8.6. 13.15. *Dan.* 9.27. *Matth.* 24.15.

2 *Theſſ.* 2.7. *Reuel.* 2.5.

Matth. 22.13.

Exod. 8. 6. a moſt fearefull ſpectacle, euen one of *Ægypts* plagues (nay, farre exceeding them all) preſenteth it ſelfe vnto thine eyes. Thoſe *Ieſuites*, or rather Reuel 16. 13. *Iebuſites*, the *croking frogs* ſpoken of in the *Reuelation*, which before lay hid in their obſcure mudde, loe how then in that darke and diſmall day (as Luk. 22. 53. being *their very houre, and the power of darkneſſe*) they would haue come forth in ſwarmes, couering the face of the earth, crawling vp into our chambers, yea, into our Churches: loe then *Ha-* Gen 21. 14. *gar* and *Iſmael*, not long ſince caſt out with bagge and baggage, ioyfully reentring againe, and inſolently crowing ouer honourable dame *Sarah*, and driuing her with her *Iſaacke* out of the familie. What eyes could haue endured this ſo lamentable and ſhamefull a ſight, whereat that *great eye of the world* would haue cloſed it ſelfe, and the heauens themſelues haue bluſhed? Or what eares could haue abidden the hearing of thoſe deboſhed *Vi-* Suetor. in vit. *tells*, walking amongſt heapes of dead carkaſes, and breathing out that vnſauourie voice, ſtinking worſe then the carkaſes themſelues; *An enemy* Optimè olere hoſtem interfectum ciuem melius. *ſlaine ſmelleth well: a Citizen better?* Would there not then haue beene cauſe to haue wiſhed with Ier 9. 1. *Ieremy*, that our heads were *fountaines of teares?* nay, would there not then haue beene matter enough for another *Ieremy* to haue made another booke of Lamentations? might wee not then Pſal. 137. 2. haue hung vp *our harpes on the willowes*, and betaken our ſelues to the ſinging of dolefull ditties and mournefull Elegies? Might wee not then Lament. 1. 2. 3. haue ſaid, *How doth the Citie remaine ſolitarie, that*

was full of people? ſhe is a widdow; ſhe weepeth continually; the wayes of Sion lament, becauſe no man commeth to the ſolemne feaſts: all her gates are deſolate; the Prieſts ſigh; her Virgins are diſcomfited; the Foxes run vpon the deſolate mountaine of Sion. Lament.5.20.

And againe: *O God, thine enemies are come into thine inheritance; thy holy Temple haue they defiled, and made Ieruſalem heapes of ſtones: the dead bodies of thy ſeruants haue they giuen to be meate vnto the fowles: their bloud haue they ſhed like water, and there was none to bury them.* Pſal.79.1.2.3. And againe: *Thine aduerſaries rore in the middeſt of thy congregations, and ſet vp their banners for ſignes: they haue caſt thy Sanctuarie into the fire: they haue burnt all the Synagogues of God in the land: we ſee not our ſignes: there is not one Prophet more, &c.* Pſ.74.4.7 8.9. If wee ſhall in this manner ſeriouſly meditate of thoſe miſeries which our aduerſaries would haue brought vpon vs, we ſhall notably prepare our hearts for the magnifying of the riches of Gods mercy, that hath preuented theſe ſo many miſchiefes: then ſhall wee ſee how much wee are beholding vnto God for our liues, liberties, *eating our bread vnder our owne figtree,* the inioyment mutuall one of another, and of his holy Goſpell; of all which hee hath now as it were let a new leaſe to vs, and cauſed them all, being neere death, with the Eagle to *renue their youth againe.* 1 King.4.24. Zach.3.10. Pſal.103.5. And this doubtleſſe is the cauſe that men are ſo little thankfull for this ſo great a deliuerance, becauſe they want eyes to ſee the height, depth, breadth and length of that *Ocean* of miſery prepared for them. Which if they

they could ſee (as who may not ſee, that will but vſe his eyes?) then alſo they ſhould ſee, and ſeeing admire and adore a farre more infinite *height, depth and length* of Gods mercy in their deliuerance. And thus much of the firſt part of this *aſſumption*, the deſcription of thoſe dangers the Church was in: come we now to the ſecond part, wherein we haue the meanes of their eſcaping out of thoſe dangers, namely, the helpe of God, which is made the ſole and ſolitarie cauſe: *If the Lord had not beene on our ſide.*

Epheſ. 3. 18.

The ſecond part concerning the meanes of their deliuerance out of thoſe dangers. Whence

Doct. 1. Gods immediate prouidence worketh for his Churches preſeruation.

Where we may learne, that howſoeuer there is neuer any deliuerance out of any danger, without the prouidence of God; yet otherwhile this prouidence is more plainly and palpably to be diſcerned; there comming no ſecondary cauſes betwixt our eye and it: ſo that we muſt needs be inforced to acknowledge this prouidence the onely cauſe, and to ſay, *if the Lord had not beene on our ſide*, we had periſhed; which argueth an vtter defect *of*, or elſe, at leaſt, great impotence *in* the meanes. Here then is place for that of the Pſalmiſt, *the Lord with his owne right hand hath got himſelfe the victorie.* Here is no partner to ſhare with him, and ſo to detract or defalke any thing from his intire, abſolute, and plenary praiſe: here is no *Saul*, to whom *thouſands*, or *Dauid*, to whom *ten thouſands* may be aſcribed; but God goeth away ſheere with all. This immediate working of God, and ſtretching out of his owne *naked arme*, to reſcue and releeue his Church, hath very plainly diſcouered it ſelfe in this our late deliuerance. For howſoeuer there may

Pſal. 9.

1 Sam. 18. 7. Application thereof to the preſent occaſion, where Gods immediate prouidence is ſhewed in our deliue-

may appeare ſome ſhew of meanes, yet they are ſuch, as doe rather further illuſtrate the prouidence of God.

rance, by the conſideration of theſe particulars.

I. Writing of the Letter. Where 3.

Firſt a Letter was written; in which theſe things may be obſerued:

1

Firſt, that it diſcouered the plot, onely *in generall*; ſo that if there had not beene a further marke of God, wee had beene neuer a whit the better for it.

2

Secondly, that the Letter was not intended by the writer for our good; but onely his, to whom he wrote. Therefore wee are no more beholding to this ſcribe for our preſeruation, then *Dauid* was to the Philiſtines, who by their inuaſion of the land recalled *Saul* from purſuing after him. 1 *Sam.* 23. 27. 28

3

Thirdly, it is to be conſidered, whence it was that this Letter ſhould be thus written: ſurely it can be aſcribed to no other cauſe, then the immediate hand of God, that thus bereaued him of that craftie and cunning policie, wherein they had formerly carried all things; and now, in concluſion, cauſed him to play the foole, in betruſting a man, *not throughly tried*, with *ſo great a ſecret*.

II. Reuealing of the Letter.

Secondly, that Noble man that receiued the Letter, preſently reuealed it, and ſo gaue occaſion of further ſearch and inquirie to be made into the matter. Yet Gods prouidence is nothing hereby obſcured, but further cleared: for whence was it, that that Noble man ſhould be made an inſtrument hereof? whence was it, I ſay, that contrary to the aduice of the writer, hee ſhould make ſo good vſe of thoſe letters? Surely that bloudy and

treasonable religion did not teach him so to doe. It was then the speciall worke of God, that moued him thereunto. And thus the prouidence of God by this meanes is more manifested, then if the Letter had beene written to some zealous detester of popish superstition.

III. His Maiesties apprehension of the Letter.

Thirdly, aboue all other meanes, the *Lords annointed* excelleth; who, being *wise as an Angell of God*, doubted some plot. But whence was this, that his *Maiestie* should thus excell, not only all others, (euen his whole so wise and experienced a Councell) but himselfe also? whence (I say) could this be, but from some speciall instinct from God, *in whose hands are the hearts of Kings*, and are affected and possessed with thoughts and apprehensions, according to his owne will and pleasure? And though something may be giuen in that already spoken of, to secondary causes; yet that afterward the malefactor, when he was to be apprehended, should be without, who, if he had beene within, had done the deed in part; what cause then shall there be assigned of this, but the onely ouer-ruling prouidence of God? So then not any of all these three any thing letteth, but that Gods sole power and prouidence may alone triumph in this our deliuerance. Neither doubt I, but that both his *Maiestie* and that honourable Lord are ready to put from themselues the praise thereof, and to yeeld it wholly to God; hauing their mouthes opened to say with the Psalmist, *Not vnto vs, not vnto vs; but vnto thy name, O Lord, giue the glory.* Let then that voice of *ioy and deliuerance* be

2 Sam. 14. 20.

Prou. 21. 1.

Vse.

Psal. 115. 1.

Psal. 118. 15. 16

be heard in the houſes of the righteous: *The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted; the right hand of the Lord hath done right valiantly. Let vs not ſacrifice to our nets:* but with Iſrael here ſay, *If the Lord had not beene on our ſide*, (and repeating it againe for further affection) *If the Lord had not beene on our ſide when men roſe vp againſt vs, they had then ſwallowed vs vp quicke, &c.* Hab. 1. 16.

But here it ſhall be good for vs to conſider a little of thoſe wayes which God taketh, when by his immediate prouidence he helpeth his Church againſt her aduerſaries. I finde foure ſpeciall of theſe wayes noted in Scripture.

And further explication of it, by thoſe courſes which God taketh, working immediately for his Church: which are 4.

The firſt is, when by caſting other occaſions in the wayes of our aduerſaries, he diuerteth them from her: and then it fareth with theſe mighty *Nimrods* that hunt after the precious ſoules of men, as with common and ordinary hunters; who in purſuit of one beaſt, finding another, leaue the former, and follow the latter. An example hereof we haue in *Dauid*, whom when *Saul* was in hunting, as a *partridge in the mountaines*, the Lord ſtarted vp the *Philiſtines*, as a new game for him, and ſo withdrew him from *Dauid*. And did not the Lord vſe the ſame holy Arte in deluding thoſe *our hunters?* Were not they almoſt as neere vs, as *Saul* was *Dauid?* Had they not then come vpon vs, and taken vs, had not God by a meſſenger bringing the vnwelcome and vnexpected tidings of their owne danger, recalled them from vs? So that your *Grace*, your *Honours*, and

I

Diuerting of the aduerſaries from her, by other occaſions. *Gen.* 10 8.

1 *Sam.* 26. 20.

1 *Sam.* 23 22.

So was it with vs.

and all of this familie, may in more ſpeciall manner ſay, *If the Lord had not beene on our ſide*, in ſpeciall ſort, ouer and beſides his being on the ſide of the reſt of our brethren, *our ſoules had long ere thus dwelt in ſilence.*

Pſal.94.17.

2 Striking them with ſome iudgement.

The ſecond is, when God ſtriketh the aduerſarie with ſome feareful iudgement, either in body, or minde, or both ; whereby hee diſableth them for effecting their purpoſes. Thus *Senecharib* and his hoaſt was ſmitten by Gods Angell. Thus *Valens* the Emperours hand, when he tooke his pen to confirme the ſentence of *Baſils* baniſhment, ſtrucken of God, ſhooke and ſhrunke, not able to hold the pen. Thus *Ieroboams* hand, ſtretching out it ſelfe againſt the Prophet, withered. And thus, no doubt, rather then ſuch a miſchiefe ſhould haue happened, ſhould it in the iuſt iudgement of God, haue fared with that vnhappy hand, which ſhould haue kindled that fatall fire. Rather (I ſay) then it ſhould haue beene able to haue effected ſo diſaſterous an action, God would haue made it, in the very act of putting forth it ſelfe, like the hand of infamous *Ieroboam.* Thus alſo God deliuered *Eliſha* from that great army of the *Aramites*, come out againſt him but one poore ſilly man : he ſmote them with blindneſſe and dizzineſſe of braine, ſo that the Prophet droue them (like woodcocks into the net) into the middeſt of *Samaria.* And thus God likewiſe deliuered vs at this time, by blinding and beſotting the traitors, that they ſhould communicate their counſels vnto others, when they were almoſt come to the

2 Sam.19.35.

Sext.Aurel.

1 King.13.4.

2 King.6.18.19

This courſe alſo was taken in our deliuerance.

the vpſhot, notwithſtanding that depth of ſilence and ſecrecie, wherein for a long ſpace they had hid them before. Which alſo was the ouerthrow of *Abſalom*, and ſo the deliuerance of *Dauid*, in that God ſtroke him in the braine, and infatuated him, that he ſhould reiect the *good counſell of Achitophel* (good for his treaſon, otherwiſe no leſſe peſtilent then politicke) and to apprehend and embrace the counſell of *Huſhi*, directly ouerthrowing thoſe very intentions which (ſeemingly) it ſupported. 2 *Sam.* 17. 14.

The third is, when God *ſofteneth* and *ſubdueth*, *meekeneth* and *mitigateth* the hearts of the aduerſaries; as he did *Pauls*, whom he arreſted and ſeazed vpon by his ſpirit, as he was fiercely and furiouſly marching out againſt the *Chriſtians*. 3 The turning of their hearts, as of the Ægyptians towards the Iſraelites. *Act.* 9. 3. 4.

The fourth is, when God himſelfe diſcloſeth the deepe counſels of the enemies; as hee did to *Eliſha*, the plots and purpoſes of the *Aramites*; and of theſe late traytors, to our gracious King. 4 Telling tales of them. And this alſo may be exemplified in our preſeruation 2 *King.* 9.

Againe, we may further note from hence, how that God is not onely a beholder, but alſo a party in thoſe afflictions which euil men raiſe vp againſt the Church. In theſe contentions and daily conflicts betwixt *Iſrael* and *Amaleck*, the people of God and the *Church of the malignant*, God doth not behaue himſelfe like politicke and worldly wiſe men, who can ſit ſtill and looke on, whileſt in contention the aduerſe parties are fighting together; but they themſelues will not ioyne with either of them: no, God is no ſuch neuter, he will be a party, he will take a ſide preſently, and that ſhal be the right ſide, the ſide of his owne Church. *Doctr.* 2. God taketh the ſide of his Church in all oppoſitions againſt her, as a party intereſted in them.

Hence

Hence it is that God doth ſo often in Scripture intereſt himſelfe in the troubles of his children. As when *Saul* was going out againſt the *Chriſtians*, ſee how *Chriſt* himſelfe maketh himſelfe as one of them; *Saul, Saul, why perſecuteſt thou mee?* And when *Senecharib* opened his mouth to belch forth the venome of his malice againſt *Hezechiah*, the Lord asketh him, *againſt whom haſt thou railed, and whom haſt thou prouoked to wrath? euen the holy one of Iſrael.* For it cannot be otherwiſe, but that God being in ſo ſpeciall league, and hauing ſo neere communion with his Church, ſhould haue common, as friends, ſo alſo enemies, together with her ſelfe. The conſideration of which point is very profitable.

Act 9 4.

2 King. 19.22.

Vſe 1. Comfort to the Church in all troubles in aſſurance of happy iſſue. *Iſay* 63.9.

For firſt of all, it yeeldeth great comfort for the children of God in their afflictions by wicked men; foraſmuch as they know that they haue God on their ſide; he is in company with them, *troubled in all their troubles*, being very ſenſible of all their iniuries, as contumelious indignities vnto himſelfe; when they are touched, feeling the *apple of his owne eye* touched. Courage then, poore *Chriſtians*. If God be thus on your ſide, you may boldly dare to the very teeth the proudeſt aduerſaries, and challenge them with *Paul*, ſaying, *who can be againſt vs?* you may then ſafely ſay with *Dauid*, *I will not be afraid though ten thouſands of aduerſaries ſhould riſe vp againſt me*: and againe, *the Lord is the ſtrength of my life, of whom ſhall I be afraid?* When a ſide in battaile goeth to the worſt, ſo doe all that are on that ſide. So then, if wee ſhould

Zach. 2.8.

Rom. 8 31.

Pſal. 3 6.

Pſal. 27.1.

ſhould be ouerthrowne, God himſelfe, who is on our ſide, ſhould alſo be ouerthrowne: but this is impoſſible, and therefore it is as impoſſible that we ſhould be wholly ouerthrowne: and it is as eaſie for the wicked to root out *Chriſt* out of heauen, as his Church out of the earth. For hee is on the ſide of his Church, as the head is on the ſide of the body: ſo that if Chriſt can be a bodileſſe head, the Church alſo may then be a headleſſe body. God in Scripture is often compared to a ſhield, in regard of that defence which hee yeeldeth to his Church and children. Now the ſhield is betwixt the body and the dart, fencing off the blow; and if there come any dart, it muſt light firſt on the ſhield, and paſſe through it into the body. See then how ſafe wee are, that haue ſo impenetrable a ſhield. If any hurt come at vs, it muſt firſt come to our ſhield. But God is our ſhield, who cannot be hurt. God is ſaid to carry his Church *as the Eagle doth her young ones vpon her wings*. What neede wee then to feare any arrowes? That Eagle, on whoſe wings wee are mounted aloft, flieth higher then any arrow: and if an arrow ſhould come ſo farre, yet it muſt firſt paſſe through the body of our Eagle before it come to vs that ſit on the top of his wings: yea, but there is no paſſage for any arrow this way; that vnluckie arrow which lighteth on this body, findeth it as a wall of ſtone, from which it reboundeth backe vpon the ſhooter. Why then ſhould wee be ſo fearefull, *O wee of little faith?* becauſe the windes are vp and blow ſo fiercely, the

Pſal. 3 3.

Matth. 8. 24. 25. 26.

the ſea rageth, and the waues thereof ſtorme, and threaten ſhipwracke? Yea, but let vs content our ſelues, *Chriſt Ieſus* is in the ſhip with vs, what need we then keepe ſuch adoe with thoſe weake diſciples? we ſhall haue no other hap then he hath: if he be drowned, then ſhall we to, not elſe. But can *Chriſt* be drowned? can he miſcarry? or can wee be ſafer any where elſe then in *Chriſts* company? Surely much rather would I be in a broken and rotten ſhip toſſed with the tempeſt in the middeſt of the Ocean, ſo *Chriſt* be there, then be in the ſtrongeſt ſhip in the hauen where *Chriſt* is abſent. For, where *Chriſt* is, there is ſure ſafetie, and certaine ſaluation in the middeſt of all dangers: as on the contrary, where he is not, there is vndoubted deſtruction, euen in the middeſt of the deepeſt and ſtilleſt peace, and ſecureſt ſafetie that may be.

2 Inſtruction to get God on the ſide: 1 Of our perſon.

Againe, if God in all contentions take a ſide, it muſt teach vs all, earneſtly to labour for the getting of God on our ſide, on the ſide, I ſay, firſt of our *perſons*, then of our *cauſe*. Of our perſons, by being vnited vnto his Sonne *Ieſus Chriſt* by faith, and ſo being accepted in and for him. It is neceſſary that we ſhould firſt get God on our ſide in this manner, namely, on the ſide of our *perſons*. For oftentimes God is againſt that cauſe, which otherwiſe he fauoureth, being handled and managed by perſons whom he reſpecteth not.

2. Of our cauſe.

Secondly, we muſt get God on the ſide of our *cauſe*, which we ſhall then doe, when the cauſe we take in hand ſhall be iuſt and right. Then ſtanding out in ſuch a cauſe, as in ſtriuing for *the maintenance*

nance of the faith once giuen to the Saints, or any part or parcell thereof, we may be ſure God will not be wanting therein vnto vs. And when thus both our perſons and cauſe ſhall be liked of God, wee cannot but in the end proſper and preuaile. As here this *Iſrael* did, whoſe perſon, being the *Iſrael of God*, could not but be accepted, and whoſe quarrell was the moſt righteous that could be, it being the true religion of God, which through their ſides their aduerſaries ſtrooke at. *Iud.* 3.

3 Terrour to the enemies of the Church.

Further, this doctrine ſhould be terrible to all them that ſet themſelues againſt the leaſt of *Chriſts little ones*; for in ſo doing they proclaime open warre againſt the heauens, and fight againſt God himſelfe: but they are like to get little by this; it will be hard for them to *kicke againſt the prickes*. *Act.* 9. 5. O then that they could ſee how in puſhing at any of the *liuely ſtones of Gods Temple*, they ſpurne at the *corner ſtone* it ſelfe, which will make them for euer being able to ſpurne againe. How dareſt thou then once ſo much as to lift vp thy foot, yea, or to wagge thy leaſt finger, to *touch the Prophets of the Lord*, or to hurt *his annointed*, which euen Kings when they haue done, haue felt God their aduerſarie, and ſo haue beene rebuked of him? And yet wilt thou *prouoke the Lord to anger? art thou ſtronger then he?* art thou able as an equall match, to make thy part good with him? Be well aduiſed, and imitate the wiſedome of that King, which *going to warre, firſt ſitteth downe, and taketh counſell whether he be able with ten thouſand to meete him that commeth againſt him with twenty thouſand.* *1 Pet.* 2. 5. *Pſal.* 105. 15. *Pſal.* 105. 14. *1 Cor.* 10. 22. *Luk.* 14. 31.

Though

Though there neede no great conſultation for this matter ; *Gods weakneſſe is ſtronger then the greateſt ſtrength of man* ; with the very *blaſt of his mouth*, or *breath of his noſtrils*, hee is able to rend thee in peeces. O thou man, that in fighting againſt the Church, doeſt by the ſame meanes fight alſo againſt God, how canſt thou looke to preuaile in ſo audacious an enterpriſe ? Thou maieſt doe well to ſpare thy labour, and not to trouble thy ſelfe in vaine, as wee ſee of late the Popiſh Traitors haue done, becauſe they fought againſt God, who was on the ſide of the *Parliament houſe*, and was not onely preſent in, but alſo the preſident of that honourable Councell ; and therefore they were no more able to blow vp that lower *Parliament houſe* here beneath, and Gods Lieutenant therein, then that vpper *Parliament houſe* of *Angels* and *Saints* in heauen, and God himſelfe ſitting as King in the middeſt thereof.

1 Cor. 1. 25. τὸ ἀσθενὲς τοῦ θεοῦ. Iob 4. 9.

4 Encouragement and allurement to all, to ioyne themſelues to Iſraels ſide, though afflicted, becauſe the victory is hers. Wiſdome then to cloſe with the winner. *Matth.* 12. 30. *Tacit. hiſt. l.* 2. *Irent propere, ne remorando iram victoris exaſperarent.*

Neither ſhould this onely daunt vs from fighting againſt, but alſo draw vs on to fight for *Iſrael; for he that is not with Chriſt, is againſt him. Otho*, when he ſaw his ſide the weaker, and going to the walles, counſelled his ſouldiers to prouide for their ſafetie, by *hying them to the winner*. It were good for vs to giue the ſame counſell to our ſelues, not as *Otho* to his, taught by our owne wofull experience, (though yet better then, then neuer) but like wiſe *Prometheuſes* before hand, hauing our eyes in our head to ſee the ſtorme comming a farre off, euen in the faireſt and cleareſt ſunne-ſhine : for howſoeuer for a while *Moſes* hands

hands waxing faint, *Iſrael* may goe to the worſe, and *Amaleck* may preuaile ; and when they ſhall not haue *ſought God in due order* by a ſerious and ſufficient humiliation, a breach may be made among them by the *Beniamites* : yet, when *Moſes* hands,and *Iſraels* penitent hearts,ſhall haue recouered and regained themſelues,then woe to *Amaleck* and *Beniamine*, and whoſoeuer they are, that with Sathan ſtand vp againſt *Iſrael*.For aſſuredly, *Iſraels* ſide being Gods ſide,muſt needs in the end be the winning ſide. If God, and his *Iſrael* ſided by him,ſeeme to flie before their purſuers,it is but a politike ſtratageme of the Lord, like that of the *Iſraelites* flying before the men of *Ai*, to draw them on forward, for further aduantage againſt them, giuing them a little lightning before death. For at laſt God will awake, *as one out of ſleepe, as a ſtrong man,that after his wine crieth out, & will ſmite his enemies in the hinder parts, and put them to a perpetuall ſhame*.Gods arke may remaine captiue for a while with the *Philiſtins*, and they may ſhout and triumph at this their ſo noble a conqueſt:but how long will this hold? ſhall not their deuilliſh *Dagon* at the laſt make curteſie to Gods arke ? ſhall not the arke glorioufly & victorioufly returne home out of her captiuitie ? It is wiſedome then for thee to be on the ſide of Gods arke, though captiued; with *Moſes* to ioyne thy ſelfe to the *Iſrael* of God, though inthralled ; *to lay hold on the skirts of a true Iew*; not onely (with thoſe *Perſians)* after his victory,but euen before,when to carnal eyes there is no appearance of any thing, but vtter ruine.

*Exod.*17.11.

2 *Chron.*15.13.

*Iud.*20.21.25.

2 *Sam.*24.1.

*Ioſh.*8.5.

*Pſal.*78.65.66.

1 *Sam.*4.10.

1 *Sam.*5.3.

1 *Sam.*6.12.

*Heb.*11.25 26.

*Zach.*8.23.

*Eſt.*8 17.

For God being on his ſide, hee muſt needs be the winner and gainer in the end. And it is farre better, of a loſer to turne winner, then contrarily of a winner to turne loſer.

5 Inſtruction to Iſrael to be on Gods ſide, as God on hers.

Laſtly, if God be on *Iſraels* ſide, againſt her enemies, then it ſtandeth with good reaſon that *Iſrael* ſhould be on Gods ſide againſt his enemies. If God haue holpen vs againſt theſe our ſo deadly foes, what a ſhame then ſhall it be for vs to be in the number of ſuch as the *Meroſhites* were, curſed by *Deborah*, *becauſe they came not out to helpe the Lord againſt the mighty*? The Lord ſtirre vp the hearts of our whole State, to fight as earneſtly againſt this common aduerſarie of our faith, in Gods cauſe, as God of late did fight againſt them in our cauſe. God would not ſuffer them to *lay our glory in the duſt*; and ſhall they any longer be ſuffered by vs to obſcure the glory and Goſpell of God, by peruerting and poiſoning the ſoules of men with their damnable doctrines? Nay, ſhould wee not all in our places be as zealous now for Gods glory, as he hath beene for ours? Hath hee fought for vs all this while, that wee ſhould now fight againſt him? which all they doe, that liue in any breach of his commandements: they take part with ſinne and Satan, Gods moſt deadly enemies, againſt God himſelfe. This is the retribution which God (for the moſt part) findeth at our hands for this ſo great a mercy. Men goe on in all vngodlineſſe and vnrighteouſneſſe, in their prophaneneſſe and prophaning of the Sabbaths, drunkenneſſe, vncleanneſſe, and bloudy blaſphemies, where-

Iudg. 5. 23.

Pſal. 7. 5.

wherewith, as with ſo many darts, they *pierce* through the ſides of the Lord. Is this our being on Gods ſide, for his being on ours ? may wee not now iuſtly complaine of our ſelues with *Eſra*; *Seeing thou our God haſt ſtaied vs from being beneath, and haſt giuen vs ſuch deliuerance, ſhould we returne to breake thy commandements?*

Leuit. 24. 11.

Eſra 9. 13. 14.

This helpe of God towards *Iſrael* is ſet forth (as we ſhewed aboue) by the *time* when it was exhibited, *when men roſe vp againſt vs*, euen with wide and gaping mouthes, ready to deuoure vs.

The deſcription of Gods helpe, by the time of the exhibition thereof, whence ariſeth this doctrine: God often deferreth his helpe to the very laſt pinch.

Where we may ſee, into how deſperate and inextricable dangers Gods children oftentimes are brought, before ſaluation and deliuerance ariſe vnto them. They are at the very brinke of death, and at the very mouth of the pit, before the reſcuing hand of God appeare, like fire-brands almoſt conſumed, before taken out of the fire; like *Iſaacke* hauing the very knife at their throat, readie to be ſacrificed, before the counter-commanding voice be heard. So that with *Dauid* carrying their ſoules *in their hands*, they may ſay, *verily there is but a ſtep betwixt vs and death.* Thus was it often with *Dauid* himſelfe; as when he was hemmed in on euery ſide with *Sauls* armie, and ſaw no way to eſcape: and againe afterward, when the people of *Ziglag* were ready to ſtone him. So was it alſo with *Iehoſaphat* and *Hezechiah*, when thoſe huge armies were come to the very gates of *Ieruſalem*: neither doth God doe this without weighty reaſons.

Zach. 3. 2.

Gen. 22. 10.

Pſal. 119. 109.

1 *Sam.* 20. 3.

1 *Sam.* 23. 26.

1 *Sam.* 30. 6.

2 *Chron.* 20. & 32.

And that for theſe reaſons:

And namely, firſt of all, that by this meanes he might

I

Greater manifeſtation of his owne glory. *Pſal.*112.4. 2 *Cor.*4.6.

might make his glory the greater, when thus in a moment and turning of a hand hee turnes the wheele, and cauſeth light ſodainly to ſpring forth, not onely in, but out of darkneſſe. To breake a twigge, is eaſie, and may be done with the little finger almoſt: but when it is growne to a ſtrong and confirmed tree, then to breake it, and that as eaſily as another would doe a twigge, is an euident proofe of a right *Samſon*-like ſtrength. For God to haue reſtrained the enemies when they were but weake Incipients, in their firſt end, and raw beginnings, would not haue ſeemed ſo great a matter: but then to rebuke them, when they are growne to their full height and ripeneſſe of perfection, that they may ſeeme to mans reaſon paſt recalling; this (I ſay) doth farre more fully commend the power of God to vs. And for God to haue put out the fire, when it was onely in conceiuing flame, might haue ſeemed eaſier: but in the middeſt of the rage, when broken forth into moſt furious flames, and ſo become a deuouring fire, then to reſtraine it, that it hurt not *Shadrach*, *Meſhach*, and *Abednago*, that are in the middeſt of it, this cannot but in our eye ſeeme a farre greater matter; and a farre more ſenſible euidence of Gods omnipotencie muſt it needs be to vs, to be plucked *as brands out of the fire*, then to be kept wholly vntouched thereof, when threatningly it made towards vs. Hence it is, that God in Scripture euen glorieth that his aduerſaries are ſo ſtrong, his Church ſo weake, becauſe then hee thinketh there is matter and fit occaſion for him

*Dan.*3.

Amos 4.11.

to

to manifeſt the glory of his power and puiſſance. *The earth mourneth and fainteth : Lebanon is aſhamed, and howed downe : Sharon is like a wilderneſſe, and Baſhan is ſhaken, and Carmel. Now I will ariſe, ſaith the Lord : Now* (when things are thus deſperate) *will I be exalted, now will I lift vp my ſelfe.* *Eſay* 33.9.10.

Secondly, that as his glory may be the greater, ſo alſo (that which is for the moſt part alwayes ioyned with his glory) his enemies ſhame. To whom it cannot but be very ignominious, then to be diſappointed, when they were growne ſo confident in their hopes, that they made themſelues ſure of obtaining their deſires ; to bee throwne downe, *when they had exalted themſelues as the Eagle, and made their neſt among the ſtarres, and ſaid in their heart, who ſhall bring vs downe?* Thus God let *Senacharib* goe on for a while, proſpering and preuailing, inſomuch as hee grew proud and preſumptuous againſt *Hezekiah*, hauing already deuoured him and his, in his preſuming hope. God could haue curbed him at the firſt, and neuer haue ſuffered him to haue come ſo neere the wals of *Ieruſalem*. But he would not, becauſe he would bring him to a greater ſhame. Therefore it is ſaid, *he returned home with ſhame*, being thus defeated. So God could haue confounded *Haman* in his firſt riſing, but he let the Laurell tree to flouriſh and ſpreade himſelfe out for a while, that afterward his decay & ſodaine withering might be the more fearefull : he let him goe on to the very making of the gallowes for *Mordechay*, that his ſhame might be the greater in being hanged thereon himſelfe.

2

The greater ſhame of his enemies.

Obad 3.4.

2 *Chron.* 32.21.

Pſal 37.35.36.

Eſt. 7.10.

himſelfe. And thus he let *Goliah* goe on a while, bragging and brauing the *Iſraelites*, and by his craking and crowing ouer them, to ſtrike terrour into them, that his ignominie might be the greater, being killed with his owne ſword. Thus God ſuffereth theſe proud Cedars to perke vp to the very clouds, and to threaten the very skies, that by this meanes being neerer to the thunder-bolt, they might as the more eaſily, ſo the more fearefully be ouerthrowne. Thus he letteth theſe hillockes to grow vnto mighty mountaines, daring the very heauens, that ſo hauing them as it were neerer at hand, he might the ſooner and ſodainer *bow downe the heauens, and touching theſe mountains, turne them into plaines*, yea, wholly diſperſe and diſſolue them into ſmoke. Thus are wicked men oftentimes lifted vp on high, that their fall might be the ſadder. Thus God letteth looſe the raines vnto them, that afterwards he might giue them a ſodaine iurke, that their hearts, the more they were filled with confidence before, the more both hearts and faces may be filled with confuſion afterward. That ſo it may appeare how *the reioycing of the wicked is ſhort*; and that *the ioy of hypocrites is but a moment*; and that *the laughter of fooles is but as the crackling of thornes vnder the pot*; and that their *Sunne ſetteth at noone day*. For euen when they haue the prey in their hands, ready to put it into their mouthes, then doth God ſodainely plucke it from them, and ſo verifying the prouerbe, *Many things fall out betwixt the cup and the lip*, daſheth all their ioyes; yea, not onely ſo, but making

2 Sam. 17. 51.

Pſal. 144. 5. Zach. 4. 7.

Iob 20. 5.

Eccleſ 7. 8.

Amos 8. 9.

Multa cadunt inter calicem ſupremaque labra.

making themselues a prey to his owne anger, turneth all their gladnesse into griping griefe, all their mirth into mourning and melancholy; whereof we haue a most famous example in these late traitors, whom it pleased God in his iust iudgement to feede with false hopes, letting them goe on freely and smoothly without rub, vntill they were come to the very point of execution, and of bringing forth that vgly mis-shapen monster, whereof they had so long trauailed in child-birth, so that now they began to applaud themselues, reioycing as a woman deliuered of a man-childe, that forgetteth *the anguish of her trauaile*, and glorying, as he that *putteth off the harnesse* after the victorie; *God and man had decreed our destruction*, nothing might hinder their plot and proiect. God could haue discouered them when first they began to weaue this web, in their first consultation; but he would haue them to proceed so farre, euen to the last threed of their web almost, that their reproach in weauing *Penelopes* web, in missing of their purpose, and in failing in the last act of their tragedie, might be the greater. The Lord occasioning vs all by this meanes in a holy kinde of triumphing to insult ouer them, (when wee see them to haue conceiued chaffe, and brought forth stubble) as *Dauid* ouer his enemies; *O enemie, destructions are come to a perpetuall end: thou hast destroyed the Cities: their memoriall is perished with them.* As if wee should now say to the Traitors; Yee haue blowne vp the Parliament house, sacked the City, established the Masse, altered the gouernment,

Which is exemplified in the late Traitors.

Ioh. 16. 21. Kings.

Treshams Letter, spoken as though they had God at command. But they might haue learned of the heathen Poet, that which since they haue by their owne experience, Αλλάναγκάσας θεοῦς ἀν μη βουλοιντο οὐδεις δυναιτο ἀνηρ. That is, no man can constraine God against his will. *Sophocl. Isay 33. 11. Psal. 9. 6.*

aduanced your ſelues to thoſe high places of honour you dreamed of: God giue you ioy of your Earledomes of Warwicke,&c. And againe in another place: *Compaſſe about Sion, and goe round about it, and tell the Towers thereof, and marke well the wall thereof.* As if he ſhould ſay; The aduerſaries threatned to doe this and that, to breake downe the wall, to burne the Towers, to ſacke the whole Citie. Why? but all things ſtand as they did: let vs goe ſee, and ſearch through the whole Citie, if but the leaſt harme be done. So may wee ſay; Marke well the Parliament houſe, behold the wall of London, compaſſe the whole Citie, ſee if ſo much as the leaſt tile be ſhaken downe with that terrible gunpowder.

Pſal. 48. 12. 13.

3 To procure better entertainment for it at our hands.

Thirdly, God thus deferreth his helpe to the very laſt pinch, that then being the more ſweet vnto vs, by reaſon of our greater neede, it might alſo be the more welcome, and entertained with greater thankfulneſſe.

4 Our experience of that grace which is in vs.

Fourthly, that we might haue the better proofe and ſounder experience of that faith and hope which we profeſſe our ſelues to haue, in our peace and ſecuritie: for ſodaine extremitie is the beſt triall hereof: for, as in ſodaine feare the bloud gathers to the heart to guard it; ſo the powers of the ſoule in like caſe, doe in like ſort combine themſelues, that they may be eaſily iudged of. The worldly man, diſtraught with theſe vnlooked for exigents, ſhewes his hope to be but as *the ſpiders web:* the true Chriſtian finding his heart ſetled and eſtabliſhed with the peace of God, approueth

Io. Hal. meditat.

Philip. 4. 7.

ueth his hope to be that liuely hope, *which maketh not aſhamed.* 1 Pet.1.3. Rom.5.5.

Fiftly, that with *Paul*, hauing *receiued the ſentence of death in our ſelues*, wee might learne with the ſame *Paul*, to *truſt not in our ſelues, but in God, raiſing vs from the dead*; and, withdrawing our eye from all other things, might ſay with *Dauid*, *ſhould I not lift vp mine eyes to the mountaines, from whence my helpe commeth? comforting our ſelues in the Lord our God*, as the ſame *Dauid* did, being ready to be ſtoned, and ſaying with *Iehoſhaphat*: *O Lord, we know not what to doe; but our eyes are vnto thee.* For when all humane hopes and helps faile, then is the helpe of God at hand. 5 The vſe of the doctrine: That wee might truſt in him in our greateſt extremities. 2 Cor.1.9. Pſal.121.1. 1 Sam.30.6. 2 Chron.20.12.

And hitherto of the antecedent, wherein is contained the ground of the thankſgiuing: the thankſgiuing it ſelfe, the conſequent inferred vpon this antecedent, followes in the verſes following. 2. Part of the Pſalme.

6 *Praiſed be the Lord, which hath not giuen vs as a prey vnto their teeth.* Verſe 6.

7 *Our ſoule is eſcaped, as a bird out of the ſnare of the fowler: the ſnare is broken, and we are deliuered.* 7

8 *Our helpe ſtandeth in the name of the Lord, who hath made both the heauen and earth.* 8

The thankeſgiuing ſet downe in the beginning of the 6. verſe, is afterward further deſcribed.

1 By the repetition of the cauſe or ground of the thankſgiuing, *viz.* the benefit receiued, which is ſet forth in two ſimilitudes, in the end of the 6. and in the 7. verſe.

2 By an effect, if not a part, of their thankfulneſſe, in the 8. verſe.

Firſt

2. Members of this second part.
1. The thankſgiuing it ſelfe. Whence ariſe:

First then of the thankeſgiuing it ſelfe, and then of the further illuſtration of it.

The thankeſgiuing it ſelfe in theſe words, *Praiſed be the Lord.*

Doct. 1. The minde opened to ſee God in the benefit, openeth likewiſe the mouth to thanke God for the benefit. *Pſal.*68 24.

Where firſt note, how the Prophet as ſoone as he had apprehended the goodneſſe and mercy of God in the deliuerance of *Iſrael*, and in the former verſes deſcribed it, doth here preſently in this verſe breake forth into thankeſgiuing for the ſame, Pſal 68.24. *They haue ſeene, O God, thy goings, the goings of my God and King, which art in the Sanctuarie*, that is, in their deliuerances, whereof before they ſaw manifeſt tokens (as it were the very markes and prints of thy footſteps) of thy power and prouidence. But what followed vpon this their ſight? Reade the next verſe: *The ſingers went before, the players of inſtruments after: in the midſt were the maidens playing with timbrels.* An open eye then to ſee Gods prouidence in thoſe bleſſings we receiue, cauſeth an open mouth to magnifie that prouidence of God for the bleſſing.

Vſe. And therefore thou that haſt ſo dumbe a mouth in praiſing God, haſt but a darke eye in ſeeing *the goings of God.* A man may ſee and feele the outward benefit it ſelfe: but this will not inlarge his heart to thankfulneſſe, vnleſſe he be able to diſcerne God in the benefit, and to apprehend his might, his mercy, his prouidence, his protection, his fatherly both eye of watchfulneſſe ouer, and bowels of compaſſion towards vs, as the originall cauſes thereof.

Doctr. 2. 2 In this example of the Prophet let vs take notice

notice of that dutie which we owe to God for his ſpeciall and extraordinary mercies, namely, to offer the ſacrifice of thankeſgiuing. No bleſſing of God is there ſo vſuall, or ſo ſmall, which deſerueth not thankes, nay, which in truth doth not farre *excell aboue all thankeſgiuing and praiſe*. For, *as his name is*, [namely infinite] *ſo likewiſe is his praiſe*, namely his deſerued praiſe. We then, being ſuch poore weaklings as wee are, finite creatures, can neuer yeeld him infinite praiſes, anſwerable to his deſerts. But when God in his bleſſings inlargeth his gratiouſneſſe, then muſt we alſo, in our bleſſing his name for them, proportionally inlarge our gratefulneſſe. And hence it is, that the people of God, as in their more then ordinary troubles, haue exceeded in their mourning, by holy faſting; ſo vpon occaſion of the more ſpeciall and rare fauours of God, ſuch as come not euery day, they haue as much exceeded in their mirth by holy feaſting; whereof reade that of the Pſalmiſt, *The poore ſhall eate* (namely at this holy feaſt of the celebration of Gods mercies) *and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe*. And to this pertaineth that which *Dauid* ſpeaketh of the *cup of ſaluation* in another place.

Thankeſgiuing is due to God for all, ſpecially his ſpeciall mercies.

Nehem. 9. 5.

Pſal 48. 10.

Pſal. 22. 22.

Pſal. 116.

But becauſe the performance of this dutie is thought ouer-eaſie of moſt; let vs ſee wherein it conſiſteth: for that not euery one that ſaith, *praiſed be the Lord*, is a true thankeſgiuer.

To this thankſgiuing are required:

I. Grateſulnes of the perſon of the thankeſgiuer, as a preparation to thankſgiuing.

Firſt, that thou maieſt well and worthily performe this dutie, is required the fitneſſe of thy perſon, that thou be meete in regard of thy perſon to giue

giue thankes. For if thy perſon be not gratefull, that is, acceptable to God, thou canſt neuer be truly gratefull, that is, thankfull to him. But though thou ſhouldeſt ſpend all thy dayes in giuing of thankes, all this would be odious and diſtaſtefull to him; ſo little thankes ſhouldeſt thou haue at his hands for theſe thy thankes: *the dung of thy ſacrifice ſhould be throwne in thy face.* The Apoſtle would firſt haue thee fulfilled with the ſpirit, as powerfull to ſtirre thee vp to ſpirituall ioy in thankeſgiuing, as wine is to naturall or carnall: and then, not before, would he heare thee *ſinging Pſalmes, and giuing thankes alwayes vnto God in the name of Ieſus Chriſt. It becommeth the vpright to be thankefull*, ſaith *Dauid.* As who ſhould ſay, it is an vncomely thing for a prophane man to giue thankes. Vnfit it is, that that mouth which vſually blaſphemeth God, ſhould alſo bleſſe God; that out of that fountaine, which ſendeth forth ſuch bitter bannings and curſed curſings, ſhould alſo come forth any ſweet and ſauoury words of bleſſing. *The lip of excellencie* (ſaith *Salomon*) *becommeth not a foole*, no more then *lying* doth *a worthy* (that is, a wiſe) *man*, oppoſite to his foole. Good words loſe their grace and reliſh in the foule mouth of a foole. To him therefore God ſaith, *What haſt thou to doe, to take my name* (which is holy) *into thy mouth*, (which is foule and filthy) either in praier or praiſe? We our ſelues would not willingly be praiſed by men praiſeleſſe, and wholly worthleſſe: much leſſe then ſhould God be praiſed by vnworthy men. May not he, as well as we, account

Mal. 2. 3.

Epheſ. 5. 18. 19.

Pſal 33. 1.

Iames 3. 10. 11.

Prou. 17. 7.

Pſal. 50.

account their praiſe a diſpraiſe and ſtaine to his glory? This was the reaſon why Chriſt would not let the deuils ſpeake his praiſe, *becauſe he needed not the praiſe of the impure : neither is praiſe ſeemely in the mouth of a ſinner.* Therefore if wee would be meet inſtruments of ſounding forth Gods praiſe, we muſt be firſt ſanctified, and ſo ſet in right tune by God himſelfe. *Dauid* therefore, though a man already ſanctified, yet in regard of his fall, thinking himſelfe both vnworthy and vnable to praiſe God, feeling as it were his mouth ſtopped with thoſe his more grieuous ſinnes, calleth for God, as it were with a cole from his altar to touch his tongue, and with his key to vnlocke the doore of his lips : *Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe.* As long then as a man lies in his ſinne, hee is tongue-tied, nay, his mouth is muſled, and his lips ſealed and claſped. Looke then how vnpleaſant the voice of a liſping tongue-tied ſtutterer is, or the noiſe of him that offereth to ſpeake with his mouth ſhut ; ſo with God are the thankſgiuings of the vngodly. For a man cannot ſay *that Ieſus is the Lord*; [namely ſo, that Chriſt ſhould indeed be glorified by this ſpeech] but by the ſpirit, with whom the wicked haue no acquaintance.

Theophyl. in Luc. 4. Non ſinit damonia loqui, quia non indigebat immundorum laude : neque enim ſpecioſa laus in ore peccatorii.

Iſaiah 6.

Pſal. 51.

1 Cor. 12. 3.

Secondly, being thus prepared, the duties which thou muſt performe are theſe :

II. Duties to be performed after this preparation : Which are

The firſt belong to thy hart. There muſt thankfulneſſe begin, as *Dauid* ſaith, *My heart is prepared, my heart is prepared, O God : I will ſing, and giue praiſe.* Vnleſſe the inſtrument of thy heart, and the ſtrings

I. Of the heart. *Pſal. 57. 7.*

ſtrings thereof be firſt well tuned, the ſong of the tongue, though neuer ſo pleaſant, is diſtuned, and all the melody thereof marred: like as if the skilfull Muſitian, whileſt he is ſinging, though neuer ſo ſweetly, ſhould play vpon a diſtuned inſtrument, thereby the grace of his ſong is alſo loſt. That which an euill and harſh ſounding inſtrument is to a good voice, that is an vnthankfull heart to a thankfull mouth. Therefore the Apoſtle maketh all the melodie of ſpirituall mirth in thankſgiuing to come from the heart: *Speaking vnto your ſelues in Pſalmes, and hymnes, and ſpirituall ſongs, ſinging, and* (that you ſing not in Gods eare, as many, out of tune) *making a melodie in your hearts to the Lord.* Many falſe ones there are among vs, that with repining hearts grudge and grieue that this treaſon tooke no better; who yet ſet a good face vpon it, aſſuming to themſelues the face and faſhion of reioycers, and teaching their tongues to *ſpeake the language of Canaan*, in thankeſgiuing: like *Rufus*, that came to *Vitellius* after his victorie, *carrying* (as *Tacitus* ſpeaketh) *ioy and gratulation in his countenance, but heauineſſe in his heart.* This praiſing of God is of no price, becauſe the heart reclaimes againſt the mouth, and bites in the words of thankeſgiuing vttered by it.

Ephes. 5.19.

Eſay 19.18.

Tacit. hiſt. lib. 2. *Letitiam & gratulationem vultu ferens, animo anxius.*

But what are the actions of a thankfull heart? They are theſe:

And they are theſe:

1. Serious agnizing and recognizing of Gods mercies.

Firſt, the *agnizing, ſerious recognizing and recounting* the mercies of God, and his power, prouidence, goodneſſe, wiſedome, and ſuch like properties in them. An example hereof wee haue in *Dauid*,

Dauid, who in that Pſalme of thankeſgiuing for the ordinary workes of Gods creation, in the through-notice hee tooke of Gods wiſedome in them, crieth out *Epiphonematically, O Lord, how manifold are thy workes, in wiſedome haſt thou made them all!* ſhewing his thankfulneſſe by his agnizing of Gods wiſedome. *Pſal.104.*

Secondly, the *reſting* and *reioycing* of the heart in them, in regard of that ſweet comfort and contentation it findeth in them. Pſal. 94. 1.4. *It is a good thing to ſing praiſe, &c. for thou Lord haſt made me glad by thy workes.* And in the 16. Pſalme, which is a Pſalme euchariſticall, this *claſping* as it were of the heart about the benefit, and ſo kinde welcomming of it, is notably expreſſed, verſe 6. *The lines are fallen vnto mee in pleaſant places: I haue a goodly heritage.* Surely the diſcontented heart, that cannot be ſatisfied with the liberalitie of God in his benefits, is an vnthankfull heart. 2. Reſting of the heart with a ſweet contentation in them. *Pſal.94.1.4.* *Pſal.16.6.*

Thirdly, the reciprocation of like affection to God, when the heart returneth the ſame affections to God, for the benefit which God hath witneſſed to her in the benefit, melting in kindneſſe towards him, and grieuing at her inabilitie of making any iuſt requitall. This was in *Dauid*, when he ſaid, *I loue the Lord, becauſe hee hath heard my prayer.* And afterward, *what ſhall I retribute, &c.* how few are the hearts thus affectioned to God? 3. Reflexion of like affection. *Pſal.116.*

Fourthly, the hope and confidence of our hearts, whereby vpon experience of Gods former mercies and power, caſting, and as it were *rolling* our ſelues vpon him, we ſtill continue to giue him the 4. Confidence of the heart in God for the time to come. *Pſal.37.*

the praiſe of his ſtrength and goodneſſe. Therfore ſo ſoone as the Prophet had ſaid, *Praiſed be the Lord, which hath not &c.* he addeth in the 8. verſe, as it were to declare how hee praiſed the name of the Lord; *our helpe ſtandeth in the name of the Lord.* But of this point more ſhall be ſpoken in the opening of the 8. verſe.

II. Of the tongue, whoſe duty. 1 *Theſſ.* 5.18.

Secondly, when the heart hath thus done her part in thankſgiuing, (which is that thankſgiuing the Apoſtle meaneth, ſaying, *In all things*, or *in all times*, that is, continually, *giue thankes*) then the tongue ſucceedeth, and ſecondeth the heart in this holy duty, and ſo becommeth the beſt member of the whole body, euen the *glory* thereof, as it is often called in Scripture.

Gen 49.6. *Pſal.* 16 9. & 30.13.

Generally.

Generally the tongues duty and part is to be as it were but the *Eccho* of the heart, reflecting and reſounding the ſame notes which the heart alreadie hath vttered.

Specially.

More ſpecially yet to ſpeake of them; ſome there are which concerne our ſelues: others which concerne others.

I. Reſpecting our ſelues: in 1. Confeſſion of Gods worthineſſe. *Matth.* 6.

Our ſelues, theſe:

1. *Confeſſion* (as we are commanded in that abſolute forme of thankſgiuing by our Sauiour) of Gods *kingdome* and *power*, and ſo conſequently of that *glory* which for both is due vnto him.

2. Of our owne vnworthineſſe. *Gen.* 32.10.

2. *Confeſſion* of our owne *vnworthineſſe*, by reaſon of our ſinnes, euen of the leaſt of the *mercy* and *truth* which God hath ſhewed vs. This is a neceſſary point in right thankſgiuing, that we doe thus abaſe our ſelues: or elſe (which is the ſpeciall matter

matter in thankſgiuing) we do not wholly giue all the glory to God. This was the errour of the Phariſie his thankſgiuing, that it wanted this *nullifying* of himſelfe; *I thanke thee, O God, that I am not as others; I giue almes; I pay tithe of all I haue; I faſt twiſe in the weeke, &c.* Loe how he crakes; marke how he exalteth & dignifieth himſelfe. But in true thankſgiuing, all the glory muſt be aſcribed to God; which cannot be wel done, without the *vilifying* of our ſelues. Hence confeſſion of ſins is called the giuing of glory to God. *Ioſhua* calling vpon *Achan* to confeſſe his ſin, ſaid, *My ſon, giue glory to God.* And *Eſra* prouoking the *Iſraelites* to the like duty, ſaid, *ye haue treſpaſſed againſt the Lord, &c. now therefore giue praiſe to the Lord.* Therefore we ſhall ſee how the holy men, in praiſing God for his mercies, haue praiſed him in this manner. *Dauid* giuing thankes for that gratious promiſe of eſtabliſhing the kingdome in his houſe, *Lord* (ſaith he) *who am I, or what is my fathers houſe?* And in the Pſalmes magnifying Gods glory in the rich furniture of the whole world for mans vſe, *Lord* (ſaith he) *what is man, that thou ſhouldeſt thus remember him?* Hee thought he could not ſufficiently amplifie & magnifie Gods glory, but by extenuating and miniſhing, yea, wholly depreſſing of mans. If then, in a right manner wee would thanke God for this our late deliuerance, wee muſt with humble hearts acknowledge our own deſert, not only of the danger we were in, but alſo of the euill it ſelfe, whereof we were in danger, namely, that wee had deſerued for our cold loue & ſimple entertainment of the Go-

Luk 18.

Ioſh. 7.

Eſra 10. 10. 11.

2 *Sam.* 7. 18.

Pſal. 8.

Application of this point to the preſent occaſion.

ſpell, that the candleſtick ſhould haue beene remoued, the throne of Gods glory caſt downe, Antichriſts throne and the altar of *Damaſcus* erected in the temple, and ſo all thoſe ſweet ſpirituall mercies *ſhut vp in diſpleaſure*. Yea, not only thoſe, but euen the temporal alſo, that the Lord ſhould haue *ſwept vs away with the beeſome of deſtruction, ſtretching ouer vs the line of Samaria, & the plummet of the houſe of Ahab, wiping England as a man wipeth a diſh, which he wipeth, & turneth it vpſide downe*. Thus if we ſhall giue our ſelues the ſhame of our owne merits and deſeruings, we ſhall in ſo doing giue vnto God the due and deſerued glory of his mercy. The office of the tongue in thankſgiuing reſpecting others, is

Reuel 2.5.
Ier. 14 21.
2 *King.* 16 11.
Pſal 77 9.
2 *King.* 21.13.

II. Others: which are,

1. Commemoration of Gods mercies vnto them.
Pſal. 22.22.
Exod. 13.14.

1 A commemoration or annunciation of Gods mercies vnto them, of which *Dauid* ſpeaketh often in the Pſalmes, *I will declare thy name to my brethren, in the middeſt of the congregation I will praiſe thee*. And this was inioyned the *Iſraelites* (as that wherein they were to declare their thankfulneſſe) to rehearſe vnto their children the manner of their deliuerance from the *Ægyptian* bondage.

2. Prouocation of others to this duty.
Pſal 148.

2 That which is the end of the former, a prouocation and excitation of others to this duty. In the which *Dauids* zeale is ſo exceſſiue, that he calleth not onely vpon men, but beaſts alſo, yea, the ſenſeleſſe creatures, as the heauens and earth, that they ſhould ſet forth the praiſe of the Lord. True thankfulneſſe is not onely *immanent* in the thankſgiuer, but alſo in a manner *tranſient*, in that it propagateth, or at leaſt laboureth to propagate the like thankfulneſſe vnto others.

And

And thus are wee to praiſe God with our lips, which *Hoſea* calleth the rendring *of the calues of our lips.* *Hoſea* 14.3.

There remaineth yet a third action, to make vp this duty of thankſgiuing, and that is, when to the verball thankſgiuing of our lips we ioyne the reall thankſgiuing of our *liues*, by the renued obedience thereof glorifying his name. Otherwiſe our lip-labour is loſt-labour and in vaine, *if yet* loſt onely and *in vaine*, and not alſo bringing much loſſe and dammage vnto vs, as being a fearfull taking of his holy name in vaine, which he may not let goe vnpuniſhed. III. Of our liues. *Gal.* 3.4. *Exod.* 20.

This praiſing of God with our liues, is either when the corruptions of our life are ſacrificed, which is *mortification*, that *euchariſticall ſacrifice* the Apoſtle meaneth, *Ro.* 12.1. or our life it ſelfe, which is *martyrdome*, called by *S. Paul* a ſacrifice. And ſurely no other ſacrifice can it be then of thankſgiuing. And no better ſacrifice of this kinde can there be then this, wherein we may ſeeme to make ſome ſhew of like retributiõ; for wheras God hath giuen vs his Sons body and bloud, where-from as out of a fountaine all other mercies ſpring; here in martyrdome, for this we returne vnto God the euchariſticall ſacrifice of our owne body and bloud. 1. Sacrificed in martyrdome. *Philip.* 2.17. σπένδομαι.

But of this kind of praiſing God with our liues, I méane not to ſpeake at this time, as not being ſo pertinent to our preſent purpoſe. Therefore to returne vnto the former kind of praiſing God with our liues, not martyred by perſecutors, but mortified by the ſpirit, with our liues (I ſay) refined and reformed, 2. Sanctified in mortification.

formed, we ſhall find how euery where the Scripture beats vpon it, as an eſſentiall & principal part of thankſgiuing. The queſtion is made in one Pſalme concerning the thankfull man, *Who can expreſſe the noble acts of the Lord, and ſet forth all his praiſe?* the anſwer is made in the words following, *Bleſſed are they that keep iudgement & do righteouſly.* As if hee ſhould ſay, none are able to render condigne praiſe vnto the Lord: but if any come neere it, it is they that lead a holy & vpright life. So *Eſra* to the *Iſraelites*, *Giue praiſe to the Lord.* But how muſt that be done? do his will, *put away your ſtrange wiues.* So the Pſalmiſt, *praiſe waiteth for God in Sion.* Yea, but what is this praiſe? *To thee the vow ſhall be performed*, which ſpecially is to be vnderſtood of the morall vow of new obedience. As alſo that of *Ionas*, *I will ſacrifice with the voice of thankeſgiuing: I will pay that I haue vowed.* Amongſt men now adaies this promiſe, *I wil be thankfull*, is vnderſtood as well of the thankfulneſſe of the purſe, *of mony-thankfulnes, as mouth-thankfulnes.* The which interpretation & expectation of thankfulneſſe, though it be not approueable (for the moſt part) among men, yet God, when wee promiſe thankfulneſſe, may iuſtly expect, beſides this *wordy*, alſo an actual thankfulnes, the offering the calues of our lands, as of our lips, the paying, though not of mony, yet of our vowes, ſpecially the vow of our baptiſme. Otherwiſe God wil account vs ſo much the more vnthankfull, by how much wee exceede in our verball thankſgiuing; for herein we adde vnto vnthankfulnes (odious enough of it ſelfe) hypocriſie, that

Pſal. 106 2.

Verſe 3.

Eſra 10.11.

Pſal. 65.1.

Ion. 2.9.

A large exhortation to this laſt duty of thankſgiuing by many arguments.

that is more odious;& not being content in being *iniurious* to God,in denying him his right, we will alſo be contumelious in making faire of giuing it, when wee meane nothing leſſe ; then the which, what can be a greater mockery ? Would we then approue our thankfulnes to God for this his late mercy & kindnes? ſee then that thou anſwere him in kindnes. As he hath done ſomething for thee, ſo do thou ſomething for him and his glory:as he hath renued vnto thee all the former comforts of thy life which thou enioyedſt,ſo do thou now likewiſe renue thy former obedience and repentance. But it is otherwiſe with moſt. If going on in ſinne with a hard and impenitent heart,if in the ſtrength of theſe mercies of God lately renued vnto vs, to renue our former wickedneſſe,and ſo to ſerue the Deuill with a ioyful & merry heart,be true thankfulneſſe,then indeed we haue abundantly ſhewed our ſelues thankfull ; and how can any challenge vs for,or vpbraid vs with vnthankfulneſſe? But if true thankfulneſſe conſiſt in that we haue ſhewed, how haue we then obeyed that commandement, which after deliuerance granted to our praiers,requireth *glorifying of Gods name* ? or how can wee free our ſelues from that imputation which the Apoſtle caſteth vpon the heathen, not honouring God in their liues,according to the knowledge of him in their mindes? *They glorified not God,neither were they thankefull.*May we not iuſtly be checked in the matter of thankſgiuing,as thoſe Iewes were in the matter of humiliation? Wilt thou call this a thankfulneſſe acceptable to the Lord, *to glauer on*

Pſal. 50.15.

Rom. 1.

Eſra 58.

me a day or two with thy ſmooth tongue and fawning lips? to feed me with a few ſweet and ſugred words? Is this the thankſgiuing that I haue required, to haue faire words giuen me, & foule deeds? that you ſhould *couer your hatred of me with lying lips?* that affording me words *ſofter then butter*, you ſhould yet nouriſh warre in your hearts againſt me, and that ſhortly after in ſtead of theſe *hony* & *oylie* words, I ſhould heare words as the *prickings of ſwords* in my ſides; the ſame teeth biting me with blaſphemie, that ere-while bleſſed me with words of thankſgiuing. If we feare the ſeueritie of this iuſt reprehenſion, why doe we ſtill continue vnthankfull? thinke we that this vice is not as odious with God, as it is with men, who haue accounted it a *bundle* & *fardell* of all other vices? Nay, wee may aſſure our ſelues that *ingratitude* is ſo much the more odious to God then man, by how much *gratitude* is more due to him then to man; man being only ſometimes a *Conduit-pipe* to conuey the bleſſing vnto vs, whereas God alwayes is the *fountaine* from whence all bleſſings come. Or looke we that euer thoſe bleſſings ſhould be bleſſed to vs, or thriue with vs, which wee vſurpingly ſeaze vpon, without paying God firſt his impoſt? nay ſurely, as thankfulneſſe to God for our afflictions turneth them into bleſſings (wherof *Iob* yeeldeth a memorable example) ſo on the other ſide, vnthankfulneſſe for good is no leſſe powerfull to turne *mercies* into *miſeries*, *bleſſings* into *curſes*, whereof wee may behold an example as fearfull as famous, in *Senacharib*, and in the *Sodomites*. In *Senacharib*, who was for

Prou. 25. 26. Pſal. 55.

Prou. 12. 18.

Ingratum cum dixeris, omnia dixeris.

Iames 1. 17.

Iob 1 21. compared with 42 10.

2 Chron. 22.

for no other end paſſed ouer by the Angell, then that he might be reſerued as a prey for the cruelty of his owne ſons. Had it not beene better for *Senacharib* to haue died in company in the field, by the hand of the deſtroying Angell, then eſcaping that ſtroke, to be ſingled out afterward to die alone in the houſe of his god, by the hand of his ſons? In the *Sodomites* alſo, whom it pleaſed God to reſcue together with *Lot*, out of the hands of their enemies: But becauſe their hearts were nothing moued nor mollified with this kindneſſe, ſee what followed after. This their preſeruation was but a reſeruation of them for further & farre more fearful iudgements, when as ſhortly after God from *heauen reuealed his wrath*, in raining downe fire and brimſtone vpon them. Had it not been farre better for them to haue periſhed in the hand of thoſe Kings, then being freed from that captiuitie, to frie afterward in thoſe ſulphureous flames, the fore-runners and beginnings of the eternal flames of that vnquenchable fire? So ſhall it fare with all ſuch, that notwithſtanding this their deliuerance, continue in their ſins, imitating the beaſtly luſts & liues of thoſe impure and vnnaturall *Sodomites*, *whoſe vine* is of the *vine of Sodome, and of the vines of Gomorrah*; whoſe *grapes are grapes of gall, & their cluſters bitter*: better had it been for ſuch to haue been conſumed with that gunpowder of the Traitors, then eſcaping that fire, to *heape vp wrath*, that is, fuell to feed, and ſo further to inrage the fire of Gods wrath againſt them in hell for euer. But if we ſhall ſhew our ſelues thankfull in that ſort that

Gen. 14.

Rom. 1.18. *Gen.* 19.

Deut. 32.32.

Rom. 2.5.

hath beene deſcribed, then we ſhall finde in a happie experience of our owne, the truth of that ſaying, *The aſcending of our gratefulneſſe to God, is the deſcending of Gods gratiouſneſſe to vs.* This mercy being thus ſeaſoned and ſanctified to vs by our thankfull entertainment thereof, ſhall be a pawne and pledge of further and thoſe greater mercies. God that hath begun with our enemies, will alſo make an end: he that deliuered vs *from the Beare*, will alſo deliuer vs *from the Lion*, yea euen from that roaring Lion, the arch-enemy of our ſaluation, and *from euery euill worke, and ſo reſerue vs for his euerlaſting kingdome.* But if thou proceed on ſtil in thy ſins, not feeling thy heart any thing bowed or bettered, this deliuerance, as it is an vndoubted ſigne of thy being already deliuered vp to the incurable and incorrigible hardneſſe of thy impenitent heart: ſo likewiſe is it an ominous preſagement of ſome greater miſchiefe that awayteth thee, that in thee the prouerbe may be true, *from the ſmoake into the flame*, and (as the Prophet ſpeaketh) *from the Lion to the Beare, or Serpent.* And thus much for the thankſgiuing it ſelfe: let vs come to the deſcription therof, which is two-fold.

Aſcenſus gratiarum deſcenſus gratia.

2 *Tim* 4 18.

A fumo in flammam.
A cineribus in carbones.
Amos 5. 19.

The 2. member, the deſcription of the thankſgiuing.
1. By the repetition of the cauſe thereof, their deliuerance, ſet forth by 2. ſimilitudes.
1. Similitude from the deliuerance of the

The firſt is from the repetition of the cauſe of their thankſgiuing, namely, the benefit of their deliuerance, through Gods helpe, out of the hands of their aduerſaries, the which is ſet forth by a double ſimilitude.

The firſt is in the end of the 6. verſe, *which haſt not giuen vs as a prey to their teeth:* wherin their deliuerance is reſembled to the deliuerance of the profitable

profitable harmeleſſe beaſts, from the vīolence of the rauenous beaſts, as Lions, Beares, &c. See *Amos* 3.12. And here it is to be marked, that in this ſimilitude lieth couched an argument, to proue the aſſumption of the Pſalmiſts argument, namely, that by Gods helpe onely they were preſerued. The argument is this:

profitable beaſts out of the mouthes of the wilde and rauenous. *Am.* 3.12. Whence.

He that alone could haue deſtroyed vs, and yet did not, he is the onely cauſe of our preſeruation. This is wanting.

But God could haue deſtroyed vs alone, and yet would not. This is included in theſe words, *which hath not giuen vs as a prey*: in which, as the latter part, *that God did not deſtroy them*, is directly affirmed; ſo the former, *that God, if he would, might haue giuen them into their enemies hands, and ſo deſtroyed them*, is neceſſarily implied. This is the force of the firſt ſimilitude.

Which ſetteth before our eyes firſt of all, that which in the former part of the Pſalme hath already beene largely handled, namely, the crueltie of Sions aduerſaries. In which regard they haue the teeth, yea ſharpe & keen teeth, and ſtrong grinders of fierce and furious beaſts here giuen vnto them. What ſtrength is in ſuch teeth, ſee *Dan.* 6.24. Now looke with what violence thoſe Lions there brake the bones of thoſe caſt into their dens, with the ſame would theſe our late Lions in mans ſhape haue cruſhed vs, had not God digged out thoſe teeth of theirs, & made them toothles. And looke how hungerly & fauorly the wild beaſt fals to his prey, and with how great delight he deuoures it, it

Doct. 1. Concerning the crueltie of the wicked, handled before, but here inlarged with ſome varietie of meditation.

it being his meat and ſuſtenance; with no leſſe delight would they haue ſwallowed down vs: which one of them (as wee heard) was not aſhamed to profeſſe, ſaying, he would goe and *ſee the ſport. Cæſar* yet wept when he ſaw the head of *Pompey* his enemy: but theſe wretches would euen haue fed their bloud-thirſtie eyes with the moſt miſerable ſpectacle of the death of a whole kingdome, as the *Philiſtins* did theirs with beholding *Samſons* blindneſſe; and that vile *Vitellius* profeſſed hee did his with ſeeing the death of *Blæſus* his ſuppoſed enemie. Such is the ſweetneſſe that the murtherous eyes of thoſe cruell monſters take in ſuch ſights, that it is farre more pleaſant and delectable vnto them, then ſleepe it ſelfe; inſomuch that they cannot ſleepe, vnleſſe *they haue done euill*, & *their ſleepe departeth, vnleſſe they cauſe ſome to fall.* But and if they haue ſuch Crocodile eyes, *ſo full of bloud*, as though with them alone they would murther vs, what ſhal we thinke of their mouthes? If their eyes long, no maruell if their teeth water after their prey. Here it will not be enough to fill the eye, & the greedy appetite therof, vnleſſe theſe teeth here mentioned be alſo ſatisfied, and the belly it ſelfe, that crauing ſepulchre, be ſatiated. Aſſuredly, bread giues not that contentment to the hungry ſtomacke, that bloud doth to theirs: *Doe not all the workers of iniquitie* (ſaith the Prophet) *know that they eat vp my people as they eat bread?* we may ſay of our popiſh *agents*, *As they eat their breaden god.* And is it any maruel then if they haue teeth for vs their enemies, when they haue teeth for the rending

Plutarch in Cæſar.

Iudg. 16. 25.

Tacit. hiſt. l. b. 3. Audita eſt ſæuiſſima Vitellij vox, qua (ipſa enim verba referam) ſe pauiſſe oculos, ſpectata inimici morte, iactauit.

Prou. 4. 16.

Pſal. 14. 4. *Tremel.* readeth this place ſomething otherwiſe: but euen ſo it ſerueth for this our purpoſe.

ding and tearing in peeces, not only of their owne friends, whom they were purpoſed to haue cut off together with ours, but alſo of their owne God, whoſe pretious body & bloud they themſelues are not aſhamed to profeſſe that they champe with their teeth *Polyphemus*-like, euen then when they would ſeeme to be Gods gueſts at that holy ſupper. No maruell if thoſe teeth which are ſo inured daily to the grinding of their gods, make no bones at men: what mercy can they ſhew to men, that are ſo vnmerciful to their owne god, as to put him to death betwixt their owne teeth? A thing ſo ſcandalous in the eye of *Auerroes* the Mahumetan, that it cauſed him to ſay, *Since the Chriſtians eate him whom they worſhip for their God, let my ſoule be with the Philoſophers.*

In 12. Metaph. apud P. Ram. Comment. de relig. lib. 4. c. 18. Quoniam Chriſtiani manducant Deum quem adorant, ſit anima mea cum Philoſophis.

This muſt teach vs to pray, *Giue not the ſoule of thy turtle doue to the beaſt.* Will thoſe teeth ſticke at Gods turtle doue, which profeſſe themſelues ſharpned for God himſelfe? And though they ſharpen and prepare their teeth for vs, yet may we not diſcourage our ſelues. For the more mad they grow, the more merciſull will God be vnto vs, & the nearer may we perſwade our ſelues that the time of their reſtraint is: well may we promiſe to our ſelues, that God will breake the teeth and iawes of theſe Lions, when wee ſee them ſo fearefully roaring, & fiercely ramping after their prey. For God giueth this as a reaſon why he would repreſſe *Senacharibs* violence againſt *Iſrael*, becauſe it was growne to that exceſſe & extremitie: *I know* (ſaith God) *thy dwelling, thy going out, and thy comming*

Vſe 1. Prayer. *Pſal.* 74. 19.

2 Aſſurance of Gods mercy, the more their madneſſe rageth.

2 *King.* 19. 27. 28.

ming in, and thy fury againſt me. And becauſe thou rageſt againſt me, and thy tumult is come vp to mine eares, I will put my hooke in thy noſtrils, and my bridle in thy lips. And *Dauid* ſheweth, that then is the ſeaſon for God to worke for his Church againſt the enemies, when things are at the worſt. *It is time*
Pſal.119. *for thee to worke, O Lord, for they haue almoſt deſtroyed thy Law. The rage then of our aduerſaries crueltie* may *yeeld comfort vnto vs,* as a *preſage of their ruine at hand: for no violent thing is perpetuall. And when Sathan in his inſtruments beginneth ſo to ſtorme* and take on, it is an argument, hee perceiueth *his time is but ſhort.*
Reuel.12.12.

Doctr.2. Our liues in Gods hands.

But for our comfort againſt this crueltie of our aduerſaries, we learne here further, that our liues, though neuer ſo much ſought for by them, are not yet in their hands, but in the hands of God, and at his diſpoſing, *which hath not giuen vs as a prey vnto their teeth.* Wee are then in Gods hand, the ſureſt hand that can be, and cannot come into their hands, vnleſſe God paſſe vs out of his hands, and ſo giue vs vnto them.

The conſideration hereof ſerueth:

Vſe 1. Truſt in God

1 Pet 4.19.

Firſt, to make vs truſt in God, and call vpon God, committing our ſoules to him as *a faithfull Creator*, and keeper of them, when they are aimed at by any wicked aduerſaries. When *Dauids* enemies conſpired againſt him, and conſulted to take
Pſal.31.13.14 away his life, yet he truſted in God, and ſaid, *Thou art my God.* But what was the ground of this his truſt? Reade the words following: *my times are in*
Verſ.15. *thine hands*, and not in mine enemies: whereupon

he

he alſo praieth in the next words, *Deliuer me from the hand of mine enemies, &c.*

Secondly, to comfort vs in the greateſt rage of our enemies: we are in Gods hands, *in whoſe hands is our breath*, and *all our wayes*: hee is Lord both *of life and death*; who, as he is the onely giuer, ſo alſo the onely taker away of our life: no enemies, though neuer ſo many and mighty, are able to take vs by force out of his hands: hee muſt willingly part with vs, and giue vs (as here the Pſalmiſt ſpeaketh) before they can get the fingering of vs. *Thou couldeſt haue no power ouer me* (ſaid our *Sauiour* to *Pilate*) *vnleſſe it were giuen thee from aboue*. If the deuill cannot hurt the leaſt pigge, without leaue giuen of God, how then ſhall any of his impes be able without this leaue to hurt the Church of God? Are not *they* farre weaker then their maſter and father the deuill himſelfe? and are not *wee* farre worthier and of much greater value then ſwine?

2 Comfort in all dangers. *Dan.5.23.*

Ioh.19.11.

Matth.8.31.

Matth.6.26.

Thirdly, to teach vs patience when wee are vnder the hands of any of theſe aduerſaries: for how could wee come there, vnleſſe God had giuen vs vnto them? And if it be Gods doing, then we muſt be *dumbe*, and *ſay nothing*, becauſe he will doe nothing but for our good: if he doe giue vs as a prey to their teeth, it is, that being Gods corne, being there grinded, we might make good bread: as *Ignatius*, to be martyred by the wilde beaſts, ſaid, *I am the bread of the Lord, and muſt be ground with the teeth of the Lions, that I may be clean bread for Chriſt, who is the bread of life for me.* We are *Gods husbandrie.*

3 Patience.

Pſal.39.

Euſeb.lib.3. cap.30.

1 Cor.3.9.

drie. If he giueth vs when wee are fallow ground, into the hands of these plowers, and suffer them to *make long furrowes vpon our backes*, it is, that hee himselfe may goe before this plough, as a Seedsman, sowing that seed which afterward fructifying, may yeeld a goodly crop vnto himselfe.

Psal. 129. 3.

2. Similitude from the deliuerance of a bird out of the snare.

Thus much for the first similitude: let vs now come to the second; wherin their deliuerance is likened to the deliuerance of a bird out of the snare of a fowler: wherein the aduersaries are compared to fowlers, their subtil deuices to snares, the church to a bird, & the danger of the church, by these aduersaries, to the danger of a bird taken in the snare.

How it differeth from the former. Hence.

Now in this similitude there is something more then in the former. There Gods not giuing them vnto their aduersaries was mentioned: here his taking or snatching them out of their hands, being as it were already giuen vnto them. There onely their deliuerance from their enemies: here ouer and besides that, the confusion of their enemies, *The snare is broken.*

A double doctrine of our reioycing both in Gods mercy to vs, and iustice to the enemies.

Where we may obserue, that though chiefly we are to reioyce in our owne good, and the gracious blessing of God vpon our selues; yet we may, nay wee ought in this our ioy to haue a secondary respect to the iust iudgements of God vpon our aduersaries; though indeede not so much ours as Gods. In the former verse the Prophet insisted only vpon the former point, *praised be the Lord which hath not giuen vs as a prey vnto their teeth*; he saith not, *which hath dasht out their teeth*, or, *broke their iaw-bones*: but here he insisteth also vpon the latter,

praising

praiſing *God*, not only for their eſcaping out of the ſnare, but alſo for the breaking of the ſnare it ſelfe.

Let vs learn then from this method of the Pſalmiſt, to allot the firſtlings, yea, the better and bigger part of our ioy, vnto Gods mercy towards our ſelues; and then that which remaineth therof may well be beſtowed vpon his iuſtice towards our enemies. For, the ſeeing of Gods wrath vpon them is but cold comfort, without the feeling of Gods goodneſſe on our ſelues. What good will our foes miſeries doe vs, if we our ſelues be doubtfull of our owne happineſſe, and fearefull alſo of fellowſhip with them in that their miſerie? What good would it do the child to ſee the rod throwne into the fire, if he himſelfe ſhould be throwne in after it? May it not then be ſaid to him, which the Prophet ſpeaketh to the Philiſtins; *Reioyce not, becauſe the rod of him that did beat thee is broken; for out of the Serpents root ſhall come forth a Cockatrice, and the fruit thereof ſhall be a flying Serpent?* This checketh the vſuall ioy of the world, triumphing at the ruine of their aduerſaries, and comforting their ſoules for all the euill formerly ſuſtained by them, with the retaliation of diuine iuſtice. But this *reioycing is not good*, to reioyce at the breaking of the Lions teeth, as a worke of Gods anger, more then at the reſcuing of our ſelues as a prey from out their teeth, as a worke of Gods gratious loue towards vs in Chriſt, and more to bee affected with ſeeing the *ſnare broken*, then the bird inſnared eſcaping. A manifeſt argument that wee ſee not nor feele not as yet the ſweet of Gods mercy in our deliuerie, and

1. Part of the doctrine concerning reioycing in Gods mercy to vs chiefly, and in the firſt place.

Eſay 14.29.

Vſe.

1 *Cor.* 5.6.

and that wee apprehend it not as a worke of his ſpeciall kindneſſe in his Sonne towards vs. If wee did, this would ſo throughly poſſeſſe and wholly take vs vp, that we ſhould not haue ſo much leiſure to attend this other meditation of our aduerſaries ſhame and confuſion. For the which yet I would haue thee reſerue a due place in thy meditation; but yet not ſo (which is the error of many) as to make it the only prop and piller of thy comfort. For this of it ſelfe alone yeeldeth no ſufficiencie of comfort. For what though thou haſt ſeene the fall of thy foe? vnleſſe in him falling, thou ſee Gods mercy riſing to thee, thy aduerſary may haue as much cauſe of laughing at thee, as thou at him: ſhortly after thy turne may come to pledge him in that cup whereof he hath begun, & he may welcome thee into the ſocietie of the ſame calamitie with himſelfe. As thoſe Kings and Princes in hell (wherof many no doubt had beene deſtroyed by him) roſe vp to welcome the King of *Babel* into their company: *How art thou become weake alſo as we? art thou become like to vs?* This inſufficiencie of comfort in our aduerſaries ouerthrow, the Church finding in the Pſalmes, could not reſt therein: and therfore vnto the large deſcription of Gods iudgement againſt her enemies in the former part, becauſe ſhee could not ſatisfie her ſelfe with that contentment it miniſtred, ſhe addeth afterward a ſweet meditation of her owne happines; *Bleſſed is the man whom thou chaſtiſeſt, O Lord.* True comfort therefore and ſound ioy is grounded not vpon our enemies miſerie, but Gods mercy to vs,

Ier.25.27.28.

Eſay 14.9.10.

Pſal.94.12.

and

and conſcience thereof in our ſelues, when a man hath *reioycing* in himſelfe, and not in another, as the Apoſtle ſpeaketh in another caſe. *Gal.*6.4.

Well, though the prime and principall part of our ioy in thankſgiuing muſt be in regard of Gods mercy to our ſelues, yet we ſee alſo by the example of the Pſalmiſt in this place, how we may lawfully giue thanks for,& ſo reioyce in Gods iudgements vpon the wicked: *The righteous ſhall ſee it, (namely Gods anger conſuming the wicked) and reioyce, and waſh* (yea,and as it were bathe) *his feete in the bloud of the wicked.* And againe: *The righteous alſo ſhall ſee it, and feare, and laugh at him.* We may then laugh at their ouerthrow,but yet with ſuch a laughter, as muſt be mingled with, and ſo moderated by a holy and reuerend feare of Gods awful Maieſtie: otherwiſe euen this laughter,as looſe & licentious, is to be checked and ſnibbed with that of *Salomon, Thou art mad, what doſt thou, thou mad foole?* This laughter then muſt be with feare, this ioy *with trembling.* And in another place God is brought in telling his Church, that *he will wound the head of his enemies, yea the hairie pate of him that walketh in his ſinnes*, that is, euen the moſt fearfull enemies, that with their gaſtly viſage, deformed with long haire, would ſtrike a terrour into the hearts of the beholders, and that to this very end, *that thou maiſt dip thy foote in their bloud, yea the tongue of thy dogs in the bloud of thine enemies.* For in theſe caſes the wicked are not to be conſidered ſo much as men, Gods creatures, or as our owne priuate enemies;but as odious miſcreants,and the

2. Part of the doctrine, concerning our reioycing at the ouerthrow of the wicked.

*Pſal.*58.10.

*Pſal.*52.6.

*Eccleſ.*2.2.

*Pſal.*2.11.

*Pſal.*67.21. 22.23.

open and profeſſed enemies of God his glory and Goſpell. And therefore we are to know that Gods glory doth notably cleare it ſelfe in their ruine & confuſion. For hereby doth God declare himſelfe to *raigne for euer as a King*, as *Moſes* ſheweth in his ſong, *The Lord is knowne by executing of iudgement.* The Pſalmiſt therefore notably ioynes theſe two together: *Hee [God] ouerthroweth the way of the wicked: the Lord ſhall raigne for euer.* As though it could not appeare that God did raigne as a King in the earth, but by the ouerthrow of the wicked.

Exod. 15.18.

Pſal. 9.16.

Pſal. 146.9.10.

And as this their deſtruction is a manifeſtation of Gods glory, ſo likewiſe of our own innocencie. In which regard it miniſtreth further matter of ioy vnto vs. On this ground *Dauid* reioyced, when he heard of *Nabals* death; *Bleſſed be the Lord* (ſaid he) *that hath iudged the cauſe of my rebuke at the hand of Nabal.* Whereupon, as when the aduerſaries were in the ruffe of their iollitie and pride, we were then to pray, *Smite through the loynes of thine enemies, that they riſe not vp againe*; and, *They that hate Sion, let them be aſhamed, and turned backward:* ſo when they are throwne downe, and *melted as wax before the preſence of the Lord*, we are to giue thankes, for that our prayer is heard. For if they in their riſing vp againſt *Chriſt* & his beloued Spouſe, did ſhake out of themſelues all ſenſe of humane nature, and wholly forget themſelues to be Gods creatures; it is good reaſon alſo that in their deſtruction we ſhould alſo forget it, rather then by our remembrance of it we ſhould any thing abate of our iuſt zeale, in magnifying the glory both of Gods pow-

1 Sam. 25.39.

Deut. 33.11.

Pſal. 129.5.

Pſal. 67.2.

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er and iuſtice, in *ſurfeting his ſword with their bloud, and in filling and fatting it with their fat.* *Iſay* 34.6.

Yet ſtill we muſt take heed leſt any baſe carnall affections ſauoring of a reuengeful ſpirit, inſinuate themſelues, remembring, that we muſt not ſimply reioyce in their ruine, as it is their ruine, but as it is the clearing of Gods glory, and our owne integritie; not as it is the ruine of our owne priuate, but of Gods profeſſed enemies. For as in this regard we were chiefly to pray for their fal, as we ſee in *Dauid*, praying that God would caſt away his aduerſaries, yet not becauſe his, and had rebelled againſt himſelfe, but becauſe Gods, *becauſe* (ſaith he) *they haue rebelled againſt thee:* ſo alſo in the ſame regard are we to praiſe God for it. *Pſal.*5.10.

To proceed yet further in this ſimilitude. As in the former ſimilitude the *crueltie* of the aduerſaries, ſo here ſpecially their *ſubtiltie* is noted; as on the contrary in the bird is repreſented to vs the ſilly ſimplicitie of the Church, & but ſhallowneſſe in reſpect of *that deepnes of Satan.* See then how as in God *mercy & truth meet*, & mutually embrace; ſo in the wicked, both craft & crueltie, both *Achitophels* head and *Eſaues* hand concurre, conſpire, and congratulate together, kiſſing one another. Hence it is, that in thoſe liuely colours and characters of theſe monſters expreſſed in the Scriptures, as we finde them, for their *ſauage wickednes*, clothed with the ſkins of Lions, Wolues, and ſuch like cruell beaſts: ſo for their *ſlie wiline ſſe*, we behold them alſo otherwhile in the ſhape of ſerpents and foxes. And as for the one they are compared

Doct. 3. Concerning the craft of the Churches aduerſaries, ioyned with their crueltie. *Reuel.* 2.24. τὰ βάθεα τοῦ σατανᾶ. *Pſal.*85.10.

*Pſal.*57.4. *Luk.*13.32.

to the Lion *rampant*, ſo for the other, to the Lion
Pſal.10.9. *couchant. He lieth in wait* (ſaith the Pſalmiſt) *ſecretly like a Lion in his denne, hee lieth in wait to ſpoile the poore: he doth ſpoile the poore when he doth draw him into his net. He croucheth & boweth, that he may not be*
Matth.7 15. *ſeene.* As for the one, they are likened to Wolues; ſo for the other, to Wolues hiding themſelues in ſheepes skinnes, that ſo they may the more eaſily deuoure. And as for the one, to the Dragon; ſo
Reuel 13.11. for the other, to the Dragon hauing the *Lambes hornes.* And laſtly, as for the one they are reſembled to hunters & *mighty Nimrods*, with open violence (for moſt part) purſuing their game: ſo for the other, here in this place to fowlers, that take the bird only by craft and cunning. Neither is it to be maruelled that they thus excell in craft, & (for the moſt part) are their craftſmaſters therein, no more then that the ſon of the goutie man ſhould haue the gout. This diſeaſe of the mind is natural & hereditarie vnto them, they haue it by kinde, being
Gen.3.15. of that ſerpentine brood, being the *ſeede* of the ſer-
Iob.8.44. pent, euen of the old ſerpent, the deuill, a *lier and murtherer* (that is, a treacherous murtherer) *from the beginning*: wherefore as he lends theſe his ſweet birds his *hand* in *practiſing*, ſo alſo his *head* in *plotting* miſchiefe, ſitting with them in all their conſultations, as preſident of the Councell. Hence it is, that their heads being become very fountaines and forges of wicked wiles, they are ſo plentifully furniſhed & fortified with ſuch ſtore & ſtrength of ſtratagems, as it were many ſtrings for their bow, that when one failes, they might not yet be at a ſtand,

ſtand,and to ſeeke for another. If *Tobiah* and *Sanballat* by flouts and ſarcaſmes cannot diſanimate *Nehemiah*, they will ſee if they can ſecretly vndermine him,vnder colour of friendſhip; their deceitfull and deceiuing both head and heart readily prompting one lie in the necke of another. When theſe deuices take not, then haue they a mercenarie Prophet to ſerue their turne ; him they ſuborne to ſet gins for good *Nehemiah*, in his lying propheſie. But what neede wee goe ſo farre as to *Tobiah* & *Sanballat?* See we not them,though dead long agone, yet raiſed vp againe in the Romaniſts of our time ? what arts,what traps & traines,what frauds or fetches are there, which they haue not vſed, to trie (as it were) their *concluſions* vpon vs? what perfidie,what periurie,wherewith they haue not ſtained their right hands, the *right hands of falſhood*,that they might alſo haue ſtained them in our bloud ? Let that execrable *Pariſien Maſſacre* (the bloud wherof ſtill crieth) ſpeake:where their perfidious hands, contrary to faith ſolemnly giuen, ſolemnized the marriage of a King, with the bloud of thouſands of innocent lambes, deceiued with the ſheeps cloathing of thoſe Wolues, with the lambes horns of thoſe Dragons.But why wander we abroad? Abound we not with home examples? And here this one late treaſon may ſerue for all ; which was the very *quinteſſence* of all other treaſons,& as it were a confection made out of the pureſt poiſon of all of them, in regard both of the craft & crueltie thereof, that as *Silla* ſaid of *Cæſar*, *there are many Marij in Cæſar*,ſo we may truly ſay,

*Neh.*4.1.2.

*Neh.*6.2.4.5.

*Verſ.*10.

Shewed in the Papiſts and their practiſes, both formerly,

*Pſal.*144.8.

And of late in this their laſt treaſon.

Sueton in Iulio.

In this Romanish gunpowder, there were many Parisien Massacres, nay, all former treasons couched together as in a *Troian horse*. In these traitors many *Babingtons*, *Parries*, *Lopases*, yea all former traitors might seeme in a Pythagoricall kinde of transmigration of soules, to be reuiued. What example out of all antiquitie may there be brought, to sample & parallel this? where shall we find the like deepnes in deuising, the like cunning in contriuing, the like closenes in conueying, the like silence in secreting, the like faithfulnes (if so it may be termed, among such vnfaithfull wretches) in perfidiousnes? *They knew* right well, that *craft* (as he saith) *is no craft, vnlesse cunningly managed*; and that *the net is spread in vaine before the eyes of the fowle*. Therfore when they were most busied about these snares, did they not put on the vizor of allegeance? did they not couer deepe & deadly hatred with lying lips? did they not (aboue that they were wont to doe) in publike writings make faire and goodly semblance of loue and loyaltie? And what a fetch was that of their hunting here neere vs? was not your *Graces* precious soule the venison those *Esaues* hunted after, for to comfort their old father, and now almost dying for despaire, not *Isaacke*, but that *Antichristian* prelate? vnder the pretence of being hunters, did they not shew themselues to be right fowlers? euen the fowlers here spoken of, that in their nets would haue taken one of our fairest birds, come of a *Phœnix* race? Here then (to passe by that both shameful & shamelesse shift, wherby they were purposed to haue translated

Plaut. in Capt. Doli non doli sunt, nisi astu colas.

Prou. 1.17.

Gen. 27.

ted all the burthen of so odious a fact from themselues to others) are two snares of these fowlers: the fained semblance, 1. of their dutifull and well-disposed minds, 2. of their hunting. To the which we may adde the third, the counterfeit profession of kindnes and friendship, which the mightiest of those *Nimrods* alwayes made vnto your Honors, by meanes wherof, hauing so easie *accesse*, he might haue the greater *successe* in his deuillish designes: would hee not vnder the colourable pretence of *visiting* you in way of *kindnesse*, haue visited vs all in the *contrary sense?* saluting your Honors with that *Crocodile* & *Siren-like* salutation, wherewith *Ioab* saluted *Abner* and *Amasa*; and so seizing vpon their prey, and captiuing our princely *Damsell*. Neede wee now any clearer light to discouer the deepe darknes of the close & mischieuous fetches of these so pestilent and fraudulent fowlers?

Hoc calciamentum consuit Hystiæus: Aristagoras induit. Adagium, in eos, qui callide sua malefacta in alios reijciunt. Erasm ex Diogen.

Gen. 21. 1.

Ier. 5. 19.

2 *Sam.* 3. 27. *and* 20. 9. 10.

Is not this enough to worke in vs all a perfect hatred both of these fowlers, and of their snares? Shal we any longer suffer these snakes to lie in our bosomes? Are they not worthy to be cashiered & abandoned out of all humane societie, the bond wherof is truth, who are wholly made of deceit & dissembling? whose very religion is both vnderpropped vpon, and doth vnderprop and vphold these base practises of cogging, lying, and all manner of false and fraudulent dealing. With what securitie can wee poore silly birds conuerse with these crafty fowlers? how may wee trust them, whom no bands, no not of the holiest and strongest, are able to hold; who, though they might giue

Vse 1. Zeale against these enemies, not to tolerate these fowlers, but rather to ferret them out of their secretest corners.

οἷσιν οὔτε βωμὸς οὔτε πίστις, οὔθ' ὅρκος μένει. *Aristoph.*

giue ouer this their practiſe of ſetting ſnares for vs, yet they themſelues, as long as they remaine with vs, will be ſnares to vs, as the Canaanites were to the Iſraelites ? Is it not then high time for vs to hunt after them, when they ſo hunt after vs ?

Ioh.23 13.

2. To reſiſt their craft, 1. with ſound wiſdome of our owne. *Iames 3.17.16. Matth.10.16.*

Yea, and is it not fit alſo that we ſhould labour to furniſh our ſelues with that *pure* and peaceable *wiſedome*, which *deſcendeth from aboue*, to incounter and oppoſe vnto that *earthly, ſenſuall, deuilliſh* wiſdome of theirs? Being as we are, *Sheepe* among *Wolues*, birds among fowlers, it is not meet wee ſhould altogether be as ſilly as the birds, but that to that harmeleſſe birds ſimplicitie and innocencie we ſhould ioyne the wiſedome of the ſerpent, that with *Salomons wiſe man*, wee ſhould haue *our eyes in our head*, to deſcrie and diſcouer the deceits of theſe iuglers, the ſnares of theſe fowlers. Let vs take example by *Nehemiah*, who in his ſerpentine, not craft, but wiſedome, ſtill *ſtopped his eare*, for all thoſe *charmers (Tobiah*, and *Sanballat*, and *Eliaſhib) charmed neuer ſo wiſely*. For all their ſmooth tales, yet they were not able to get within him, or ouerreach him : he ſmelt out their cloſe treacherie : the wiſedome of the ſpirit was too hard for the wiſedome of the fleſh. By him (I ſay) let vs take example, yea by our enemies themſelues, as it were by the vniuſt Steward, *who are wiſer in their generation then the children of light*. Their deprauing and corrupting of that excellent gift of true wiſedome ſhould teach vs the right ſanctified vſe thereof.

Eccleſ.2.14. Neh 6. Pſal.58.4.5. Luk.16.8.

3. And not only ſo, but alſo (leſt we ſhould ſeeme too

too much to leane to our owne wisdome) by faith to fasten vpon him, who is wisedome it selfe, and *in whom are hid all the treasures of wisedome and knowledge*; who also is *made wisedome vnto vs.* The Lord is *deepe in counsell*, and hath wisdome enough for vs all to elude the profoundest policies of the most mischieuous Machiauillians, and so to delude them. Are we then ouer-matched with these subtill serpents? are wee beset on euery side with their snares? flie wee then to our wise God, who can *turne Achitophels counsell into foolishnesse*, who can easily helpe and winde vs out euen of their most intricate labyrinths. This was that which *Dauid* did in like case, when feeling himselfe hampered in the net of the fowlers, he said, *Lord, into thy hands I commit my spirit.* And in another place, hauing by his owne experience discerned the hollow and halting heart of false *Achitophel*, how that warre was in his heart, whilest peace was in his tongue, he maketh this vse of it to himselfe, *Cast thy burthen vpon the Lord.* As if hee should say, though thou art not able (as indeede it is not fit thou shouldest) to be euen with them in their own kind; and such is thy sincere simplicitie, that thou canst not skill of their crafty cranks and prankes, thou canst not tell how to mocke one wicked wile with another, or how to play the *Cretian* with the *Cretian*, the fox with the fox, as it is in the prouerb: yet commit thy selfe to the Lord, and by faith in his pure & perfect wisdome, arme thy selfe against all their poysonfull and pestilent policies. Then though thou wert caught in their snares, neuer so much

2. With faith in Gods wisedome.
Coloss. 2. 3.
1 *Cor.* 1. 30.
Iob.
2 *Sam.* 15. 31.
Psal. 31. 4. 5.
Psal. 55. 22.
Cum Cretense Cretizare.
Ἀλωπηκίζειν πρὸς ἑτέραν ἀλώπηκα.

much intrapped and inwrapped, and held as a fettered captiue in them, yet ſhouldeſt thou feele the power of Gods hand fruſtrating the policie of their heads; which is that which here the Pſalmiſt ſpeaketh, *The ſnare is broken.*

Doct. 4. Gods wiſdome croſſeth euen the happieſt crafts of the wicked, that may ſeeme to haue hit the marke aymed at. He breaketh their ſnares after his birds are taken in them.

Where further we may obſerue how God vſeth to daſh euen the wiſeſt and moſt fortunate & ſucceſſefull ſubtilties of his Churches enemies. In the former ſimilitude wee ſaw how Gods mercy towards his Church diſappointed their crueltie: *Praiſed be the Lord, which gaue vs not &c.* Here, beſides, more cleerely we ſee his power and his wiſe and wakefull prouidence defeating their craftie policies. It was his mercy ſpecially that gaue not *his turtle done* vnto the ſnares of the fowlers, but it was his might ſpecially that deliuered her out, by breaking of the net. So then God fights for vs on euery ſide: neither is there any thing in our aduerſaries to *amate* vs, but there is ſomething in God to be oppoſed againſt it, for to *animate* vs. Are they cruelly malicious? God is farre more compaſſionately mercifull, that we may ſay with the Prophet, *Why boaſteſt thou thy ſelfe in euill, O man of power? The louing kindneſſe of God endureth daily.* Pſal. 52. 1. Thinkeſt thou thy malice can ouercome this endleſſe mercy of God? Are they deepe and deuiliſh in their wiles? God is infinite and bottomleſſe in his wiſedome and power, whereby hee ſo ouer-reacheth the craftieſt of thoſe fowlers, that euen then *when they think themſelues wiſeſt*, Rom. 1. 22. becauſe the bird is in the net, he maketh them ſtark fooles, by breaking of their ſnare. This is that which *Eli-*

phaz

phaz very liuely and luculently deſcribeth, when he ſaith, *He ſcattereth the deuice of the crafty, ſo that their hands cannot accompliſh that which they doe enterpriſe. He taketh the wiſe in their craftineſſe, and the counſell of the wicked is made fooliſh. They meete with darkneſſe in the day time, and grope at noone day, as in the night.* And this is that which the holy prouerb meaneth, *He that diggeth a pit, ſhall fall therein; and he that rolleth a ſtone, it ſhall returne vpon him.* Haue wee not ſeene this plainly exemplified in *Digbey*, that noble digger? who together with the reſt of that digging company is fallen into the pit which they digged for others, if not into a farre worſe, euen that, whoſe deſcent ſo eaſie; aſcent out of it, impoſſible, vnleſſe God were extraordinarily mercifull. And in the *Winters*, that haue brought the ſame winter vpon themſelues, wherewith they would haue pinched vs, if not a worſe, euen that eternall, hot (and therefore ſo much the worſe, becauſe vnnaturall) winter in hell. But herein we leaue them to God their Iudge and ours: only let vs make that vſe hereof, which *Eliphaz* maketh in the place before cited, to *hope* in this our God, whoſe ſtrength and wiſedome ſo buſieth and beſtirreth it ſelfe for our ſafetie. When we are in the ſnare, he breaketh the ſnare: wilt thou then diſtruſt him, O thou of *ſmall faith?* What though thou art in the ſnare of the fowler? Is hee not able then to breake the ſnare? What though thou art in the denne of the Lions? Is not hee able to ſtop their mouthes? Yea, what though thou art in the very belly of the Whale? Is hee not able to giue the monſter

Iob 5.12.13.14. *Prou.* 26.27.

Pſal. 7.

Facile deſcenſus Auerni, vnde negant redire quemquam.

Vſe.
To reſte on God by faith, in our greateſt difficulties. *Iob* 5.15.

Matth. 8.26. ὀλιγόπιστοι, that is in one word with vs, pettifidians, or ſmall faiths. *Dan* 6. *Ion.* 2.

monſter a powerfull vomit, and by that power which one day ſhall cauſe the graue and ſea to giue vp their dead, to command it to caſt thee vp ſafe and ſound vpon the drie land? Though then thy caſe may ſeeme in the eyes of fleſh and bloud irremediable and irrecouerable, and ſo wholly hopeleſſe and helpleſſe, like to the caſe of the captiue bird priſoner in the ſnare; yet ceaſe not to lift vp thine eyes to God, *be ſtill, and wait till thou ſee the ſaluation of the Lord* comming down as it were in an engine, to remedy and right thy cauſe, to diſſolue the *Gordian* knot, to breake the ſnare of the fowlers; for *vnto the Lord belong the iſſues of death*, as the Pſalmiſt ſweetly ſpeaketh. When death hath enuironed thee on euery ſide, and thou ſeeſt no out-gate, no paſſage, but all wayes of eſcaping hedged vp on euery ſide; yet then God can open an iſſue out of death. Truſt him then, euen when he ſeemes *to kill thee*; for oftentimes he is neuer neerer reuiuing vs, then when hee ſeemes to kill vs; hee is neuer neerer deliuering his birds *from*, then when he ſeemes to haue deliuered them *into* the ſnare of the fowler: and as the wicked are neuer neerer deſtruction then when they thinke themſelues in greateſt ſafetie; ſo the godly oftentimes are neuer neerer ſaluation, then when they thinke themſelues in greateſt danger of deſtruction; that as when *they cry peace, peace, perdition is at hand*; ſo when theſe cry *perdition, perdition*, vnexpected peace is at hand, and ioyfull ſaluation preſents it ſelfe.

Exod. 14. 13.

Θεὸς ἀπὸ μηχανῆς.

Pſal. 67.

Iob 13. 15.

1 Theſſ. 5.

And thus much of the firſt illuſtration of this thankſ-

thankſgiuing, from the repetition of the cauſe thereof, their deliuerance, ſet forth by two ſimilitudes: the ſecond illuſtration followes, from a neceſſary effect of their thankfulneſſe, *viz.* repoſing of their truſt in God for the time to come, whereof they make profeſſion in the laſt verſe, *Our helpe ſtandeth.* Where generally we may obſerue:

2. The deſcription of the thankſgiuing from the effect, their hope. Whence generally:

1 That true thankfulneſſe is no ſodaine fit, or momentany paſſion; the ioy of the godly in Gods mercies is not like a widdowes ioy: but howſoeuer vpon the firſt apprehenſion there be a greater effuſion of ſpirit, and dilating of the heart, and (as the Church ſayes) *then (ſpecially) our mouth is filled with laughter, and our tongue with ioy*; yet the fruit and force of this ioyfull thankſgiuing and thankfull ioy extendeth it ſelfe euen to the time that is to come. As here we ſee the Church ſetteth down this as a neceſſary effect, if not part, of her thankfulneſſe, that for the time to come ſhe would relie on God, euen as much as for the time preſent ſhe reioyced in him. A checke to that thankfulneſſe, which vaniſheth as the *morning dew*, at the firſt exceeding hot and violent, but by and by ouerſodainely cooled: which was the thankfulneſſe of the *Iſraelites*, dauncing and ſinging preſently after the drowning of *Pharaoh*; but within three dayes after, turning this their muſicke and melodie into bitter murmuring at the waters of *Marah*.

Doct. 1: True thankfulnes is durable.

Pſal. 126. 2.

Vſe.

Hoſ. 6.

Exod. 15. 20.

Verſ. 24.

2 That thankfulneſſe for mercies paſt, herein ſhewes it ſelfe laſting and during, in begetting in vs hope for the like future mercies: and that where true thankfulneſſe *for*, there alſo is certain hope *of* receiuing

Doctr. 2. Hope in Gods mercy for the time to come is a neceſſary

effect of thankfulneſſe for his mercy paſt.

receiuing mercy. They that truly ſaid with this Church, *praiſed be God*, muſt needs alſo ſay, *our helpe ſtandeth in the name of the Lord:* for they that are truly thankfull, muſt (as we haue ſhewed) acknowledge and take ſpecial notice of Gods power and mercy in the benefits receiued; which if they doe, they cannot chuſe but reſt and depend vpon God for the time to come: for as *Dauid* excellently ſpeaketh, *They that know thy name ſhall truſt in thee.* Pſal.9. But all they which are truly thankfull, know Gods name, (that is, his might and mercy) and that experimentally. Therefore of neceſſitie they muſt truſt in him. If then thou diddeſt truly and from thy heart giue God the glory of his grace & goodnes, his power & kingdome, in thy thankſgiuing, thou wilt ſtill continue giuing him the ſame glory in thy hope and expectation of the ſame his power, kingdome, mercy, &c. to ſhew themſelues againe vnto thee whenſoeuer thou ſhalt ſtand in neede. *I will alwayes praiſe thee* (ſaith *Dauid*) *becauſe thou haſt done this, and I will hope in thy name.* Pſal.52.9. Marke how hee not onely inferreth his hope vpon his thankſgiuing, but explicateth in a manner his thankſgiuing by his hope: *I will giue praiſe* (ſaith he) *alwayes.* Yea, but how ſhall this be done? To giue praiſe, ſomething more eaſie; but *alwayes to giue praiſe*, hard. How will *Dauid* giue praiſe alwayes? Hee will hope in God. For hope is but a continuation in a manner of our thankſgiuing; for our thankſgiuing is the giuing vnto God the glory of his might, mercy, wiſedome, and ſuch like properties. Now by hoping in God we do all this, and

and ſo continue ſtill to giue thankes, euen then when our mouthes are ſilent. Hence it is that *Abraham* in truſting & reſting vpon the promiſe, is by the Apoſtle ſaid to giue glory vnto God. *Neither did hee doubt of the promiſe through vnbeleefe, but was ſtrengthned in the faith, & gaue glory to God.* Rom.4. But how? *Being fully aſſured that he which had promiſed, was alſo able to doe it.* As his faith gaue God the glory of his mercy for the time paſt in promiſing; ſo both his faith & hope gaue God the glory of his power for the time to come in performing.

Vſe. Triall of thankfulneſſe by hope.

It ſhall be good then for vs to trie our thankfulneſſe by our hope. By the experience of Gods mercy in our deliuerance, finde we our hope hartened, our confidence in Gods mercy confirmed, that with *Dauid* hereupon we can ſay, *This God is our God for euer and euer, he ſhall be our guide to the death?* Pſal.48.14. Vpon our ſcaping of *Laban*, can we encourage our ſelues, and gather further aſſurance of preuailing againſt *Eſau?* Can wee ſalute this our deliuerance by that name which *Rahel* gaue to her firſt childe, and call it *Ioſeph* in the ſame hope that ſhe did, looking that other deliuerances alſo ſhall be added to this? *She called his name Ioſeph,* (ſaith *Moſes*, that is, hee will adde) ſaying, *the Lord will giue me yet another ſonne.* Gen 30.24. Can we in like aſſurance of hope promiſe as much to our ſelues, and ſay the Lord will yet giue vs another deliuerance? Then are we truly thankfull, as giuing him ſtill in the hope of our hearts, the ſame glory which at the firſt wee gaue him in the words of our mouthes. But if *experience breed not hope in vs,* Rom.5.4. if for all this our

our great deliuerance, we ſhall doubt of leſſer deliuerances, like to thoſe Iſraelites that hauing been deliuered from *Pharaoh* & his hoſt, ſhortly after in their diſtruſt of a leſſer deliuerance from *thirſt*, began to murmur; we manifeſtly take from him that glory which before wee gaue him, and ſo declare our ſelues vnthankful, our former reioicing not to be good, our former thankfulnes not to be ſound.

Exod. 15.

Doctr. 3. Societie and communion of the Saints in ſome ſpeciall, and yet to the whole Church generall deliuerance, ſhould confirme their communion one with another.

3 Marke the manner wherin Iſrael is to profeſſe her affiance in God, as a teſtimonie of her thankfulneſſe; namely, that it is in a ioynt conſent and ſweet conſpiration of all their hearts & affections together. *Our helpe*, which alſo might haue beene obſerued in the beginning, where it is ſaid, *May Iſrael now ſay*, that is, the whole body of Iſrael, as one man. But it may come in here alſo not vnfitly. Fit it is, that they which are members of the ſame body, equally ioyned together, as by the enemies in their oppoſition, ſo by God in his deliuerance, ſhould alſo ioine themſelues together as one man, in a holy harmonie of affections, with one heart and mouth lauding & praiſing the Lord, and with *one ſhoulder* puſhing at their common aduerſaries. If before there were any diuiſion among the members of the body, the cruell purpoſe of the common aduerſary to haue ſpoiled the whole body being croſſed by God, ſhould ioynt and faſten them together in the body better then before. If *Herod* and *Pilate*, vpon occaſion of perſecuting *Chriſt*, can forget former differences, and renue friendſhip; how much more then ſhould *Paul* and *Barnabas*, vpon occaſion of being perſecuted?

Luk. 23. 12.

ſhould

ſhould not the ſtorme driue the ſheepe cloſer together, which before were ſcattered ? Thus was it with thoſe two reuerend Prelates & Martyrs, *Ridley* and *Hooper*, made friends by the common perſecution in Q. *Maries* dayes, notwithſtanding they varied ſomewhat before in the dayes of peace; who if they reconciled themſelues vpon the common hatred of the aduerſaries, what an increaſe would that their reconciliation haue receiued vpon the like experience alſo of the cõmon loue of *God* in deliuering them frõ that fiery perſecution in worthy Q. *Elizabeths* daies, in caſe they had liued ſo long?

Acts and Monuments.

Marke how after the profeſſion of thankfulneſſe commeth in this profeſſion of their hope. Little reaſon hath he to hope for any acceſſe & addition of new fauours, that is not thankfull for old. Nay, as one well ſaith, they muſt needs doubt whether any help will be yeelded them or no in their neceſſitie, that are forgetfull & regardleſſe of benefits receiued. This therefore muſt teach vs to labour for that thankfull heart, mouth, and life before deſcribed, and then may wee well expect further helpe from God, and in this expectation confidently ſay with the Pſalmiſt here, *our helpe ſtandeth in the name of the Lord.* Hence it was, that *Iacob* being to pray for deliuerance from *Eſau*, beginneth that his new ſute with a thankfull commemoration of former benefits. God ſtoppeth his eare at the prayer of the vnthankful wretch. Thus do ſome interpret that of the Apoſtle, *Let thy requeſts be made knowne to God in praier with giuing of thanks.* As though God tooke no notice of their prayers, that do not withall giue

Doct. 4. He onely that is thankfull for old benefits, may looke for new.

Philo de vita Moſis: βοηθῶν ἀναγκη ἀπορεῖν τὸς ἐπιλήσμονας χαρίτων.

Gen. 32. 10.

Phil. 4. 6.

thanks. What hope then can ſuch haue in their praiers, who are altogether of ſuch a crauing nature, with the horſeleach continually crying, *Giue, giue*, themſelues yet neuer giuing vnto God this his due of their praiſe? though *it be a more bleſſed thing to giue* then to *receiue*, as vnto man, ſo likewiſe vnto God; ſpecially ſince theſe our gifts vnto God are hooked & limy gifts, it being our next way to draw on new benefits, to be thankfull for the old. So that after once with this Pſalmiſt we haue ſaid heartily, *praiſed be the Lord*, we may with him alſo ſay boldly, *our helpe ſtandeth in the name of the Lord*, aſſuring our ſelues that God praiſed of vs will alwayes bee profitable vnto vs. Wherefore let vs not only with the iſſuy woman go about to ſucke & draw vertue out of Chriſt in praier, but with her alſo let vs come & confeſſe that we haue drawne vertue out of him, which is done in praiſe: for by this meanes (as here we ſee) we gather hope of drawing more from him.

More ſpecially. But let vs more particularly enter into the examination of this profeſſion of their truſting in God.

Our helpe is in the name of the Lord.

In the name.] That is, in his holy attributes, ſpecially of might and mercy, as appeareth in *Exodus*, where God is ſaid to proclaime his name to *Moſes*, when he ſaid, *The Lord, the Lord ſtrong and mercifull, &c.* For by theſe properties is God knowne, as men by their names.

Exod. 34. 5. 6.

That we may the better iudge both of this placing our hope and helpe (that is in one word, *Confidence*) in God, what it is, and of our ſelues whether wee haue it or no, (for herein how eaſily doe wee deceiue

deceiue our ſelues?) wee will conſider theſe three points: 1. The ground whereon we are to build our hope. 2. The manner wherein we are to hope. 3. The effects of our hope.

3. Points concerning hope.

The ground of this hope is double.

1. The knowledge of the power and goodnes of God, and other ſuch like properties: *They that know thy name* (ſaith the Prophet) *will truſt in thee.* Knowledge then of theſe properties is required, & that not only *Generall*, but alſo *Speciall*, which is the knowledge of *Faith*. It is not ſufficient to beget this confidence in me, that I know that God in himſelfe is mercifull and powerfull, (for ſo doe the deuils themſelues, who yet truſt not in, but tremble at God) but that he is mercifull to me, and powerfull for me, and in my behalfe. Hence the Apoſtle, *I know whom I haue beleeued*, namely, a God both willing and able to keepe that wherewith I haue betruſted him. None that is wiſe will truſt that man whom he knoweth not, though he ſee him; much leſſe then an vnknowne God, whom though hee ſhould know, yet he could not ſee with bodily eies. If then with the Apoſtle thou wouldeſt make God thy depoſitary, and truſt him with thy ſelfe and all thou haſt, thou muſt with the ſame Apoſtle *know* whom thou truſteſt, both what hee is, and how hee ſtandeth affected towards thee. Though I know ſuch a man to be of a kind & curteous diſpoſition, and withal furniſhed with many faculties of doing good turnes, yet vnleſſe I haue ſome ſpecial intereſt in him, and know that hee is well-affected to mee, I haue no iuſt ground of repoſing any certaine truſt

1. The ground of it, which is two-fold.
1. The knowledge of Gods goodneſſe, and that Speciall. *Pſal.* 9 16.

Iames 2.19.

2 *Tim.* 1.12.

in him. Faith then muſt be the foundation of hope,
Ephes.3.12. as the Apoſtle ſheweth, when he ſaith, *that by Chriſt we haue boldnes, and entrance with confidence by faith.*

2. The knowledge and conſcience of our owne repentance.

But in the matter of faith men are ſubiect to the deluſion of their owne deceitfull hearts, as well as in the matter of hope. Therfore the ſecond ground of this our hope is to be noted, and that is repentance & reformation: for this is the condition of all Gods promiſes, without which wee are to hope for nothing. Therefore excellently ſaith the Pro-
Hoſ.12.6. phet, *Turne thou to thy God, keepe mercy and iudgement, & hope ſtill in thy God.* And the Pſalmiſt, *Truſt*
Pſal.37.3. *thou in the Lord, and do good.* And *Schechaniah, There is hope in Iſrael concerning this,* namely, the remiſſion of that their ſin of hauing ſtrange wiues. But how is their hope? though they continue in it ſtill?
Eſr.10.2.3. Marke the words following: *Now therefore let vs make a couenant with our God, to put away all our wiues,* that is, *our vnlawfull wiues.* Men miſerably mocke their owne ſoules, when they ſay they hope in God for mercies, either ſpirituall or temporall, and yet liue and lie in their ſinnes. Neither will the former experience of Gods mercy breed this hope in thee, if the care of keeping a good conſcience be
Rom.5.4. wanting. *Experience* indeede (as *Paul* ſaith) *breedes hope,* but in a good conſcience: for in a bad conſcience it ſerueth rather to breed deſpaire, occaſioning it to reaſon thus with it ſelfe: Gods ſpirit thus long hath ſtriuen with me, heaping mercy vpon mercy, and thereby inuiting me to repentance: but I haue
Luk.7.30. *deſpiſed hitherto the counſell of God againſt mine owne ſoule.* I haue abuſed his patience. Thinke I that he will

will alwayes take this at my hands? What can remain now but a fearfull expectation of vengeance? *The ground that drinketh in the raine, and yet bringeth forth thornes and briers, is neere vnto curſing.* So farre then is the experience of Gods mercy from begetting hope in the wicked, that it begetteth the clean contrary: or elſe, if it doe beget hope, it is a vaine and preſumptuous, a blinde and bluſhing hope, a hope which ſhall hop headleſſe in the end, as wee ſee in *Senacharib*, vpon the experience of Gods former mercy in his victories, gathering hope of victorie alſo ouer *Ezekiah*: but yet no other hope, then ſuch as made him aſhamed in the end. Therefore he plaied but the Sophiſter with his own heart, when he reaſoned thus: *Haue the gods of the nations deliuered their lands out of the hand of the King of Aſſyria? Where are the Gods of Chamath & Arpad? &c.*

Heb 6.8.

2 Kings 19.

The ſecond point is the manner how wee muſt hope, and this is notably expreſſed in the Pſalme going before this: *Behold, as the eyes of ſeruants looke vnto the hands of their maſter, & alſo the eyes of a maiden vnto the hands of her miſtreſſe; ſo our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs.* And againe: *The Lord delighteth in them that attend on his mercy.* This hope then muſt not be ouer-haſtie; no, *he that beleeueth will not make haſte*: but being vnder-propped with patience, it muſt without fainting hold out and hold vp it ſelfe, though it be long before it be ſatisfied; it muſt wait Gods leiſure, and giue due attendance on God, till hee cleere and crowne our good life, euen as God in a manner waited on vs till we corrected our euil life.

II. The manner of it.

Pſal. 123.2.

Pſal. 147.11.

Eſay 28.16. Rom. 8.25. *Suſtine tu illum qui ſuſtinuit te. Suſtinuit ille te dum tu corrigeres vitam malam: ſuſtine tu illum dum coronet vitam bonam. Aug.*

III. The effects, which are two: 1. Earneſt ſeeking to God, euen in the preſence.

Here then the weariſh and fainting hope, impatient of delay, is cenſured.

The third point followeth, namely, the effects of this hope, and they are ſpecially two.

The former whereof is, to make vs with as great care & contention in prayer, to ſeeke vnto God in the preſence of the means, as in the abſence. Otherwiſe, if we reſort vnto God in the want of the outward meanes, but when wee are well backed with them, trouble him no longer; it is an argument that our helpe ſtands not in the *ſtrong tower of the name of the Lord*, but in the *broken reede* of the meanes, & that wee haue ſaid to the *arme of fleſh, Thou art my confidence*. For if we relied wholly and onely vpon God, how could wee then ſecure our ſelues in the means? knowing that God, as he is powerfully preſent oftentimes in the vtter abſence, ſo he is as farre abſent in the moſt powerful preſence of the means, & that there is no ſuch fatal neceſſitie of the *Stoicks*, whereby the firſt cauſe is tied vnto the ſecond. If then the rich man that hath his barns & cofers full, did yet wholly depend vpon Gods prouidence for his life, knowing that *man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, & that *though a man haue abundance, yet his life conſiſteth not in his riches*; then, euen in this his great abundance, he would as hartily pray, *Giue me this day my daily bread*, as the pooreſt *Lazarus* in his greateſt penurie. And ſo that City which maketh the vigilant eye of Gods prouidence her ſureſt defence, though furniſhed with many watchmen, would not yet for all this ſlacke any thing of her former care

Prou. 18. 10.

Matth. 4.

Luk 12. 15.

Matth. 6.

care & zeale in praying to God, which ſhe vſed being naked and deſtitute. But marke the common practice of the world: when means faile them, then there is ſome ſhew made of going to God: but when the meanes in good ſtrength and ſufficiencie are preſent, there they hide and couer themſelues: farewell Gods wing, they will be beholding to him no longer: which plainly conuinceth them of lying, when they vſe theſe words, *our helpe ſtandeth in the name of the Lord.* The latter effect of this hope is to make vs comfortable and couragious in the defect of all meanes whatſoeuer. It is but a lame and halting hope, which cannot goe to God without the ſtilts and crutches of outward meanes. He that hopes in God, muſt needs alſo with *Dauid* comfort himſelfe in this his God, euen when there is nothing elſe to yeeld him any comfort. Therfore this hope is called a *liuely* hope, becauſe in all diſtreſſes whatſoeuer it cheereth the heart, putteth life & ſpirit into it, when almoſt dead and wholly deiected, and will not ſuffer it to let goe her gripe which ſhe hath of the promiſes, or to *caſt away that her confidence, which hath ſo great recõpence of reward.* Hence the Apoſtle ſaith, *Likewiſe alſo the ſpirit helpeth our infirmities.* What is it together with which the ſpirit helpeth our infirmities? It is our hope & patience, whereof he had immediatly ſpoken before. In this regard hope is compared to an anchor, which ſtaies the ſhip in the ſtorme; and to the corke of the net, which ſwimmeth aloft when the reſt of the net ſinks. Examine we then our hope by this effect alſo. Shal we not find that theſe valorous harts of ours, which

2. Comfortable confidence in God, euen in the abſence of the meanes.

1 Pet. 1. 4.

Heb. 10. 35.

Rom 8. 26. συναντιλαμβάνεται.

Verſ. 24. 25.

Heb. 6. 19.

Prou. 28. 1. Esay 7. 2.

Noui ego istos in pace leones, in prælio cerues. Tertull.

which in the abundance of meanes were *bold* and vndaunted *as Lions*; in the want of them, are as the trembling leaues of the trees shaken with the wind? Why, but if God were the stay & staffe of our confidence, why then suffer we such troublesome and tumultuous terrors to seize vpon vs? Though the meanes be gone, yet the matter of our hope, God himselfe abideth by vs, who in the end of this verse, for the better supporting of our hope, is set forth vnto vs by his omnipotent power, witnessed in the creation of the whole frame and furniture both of heauen & earth, that we might assure our selues so often as we cast our eye vpon this good y light, that the same God, who was able to make all things that are, *something*, when before *nothing*, is much more able to keepe them from becomming nothing, being already something: And that hee which made the world, and vs in it, is as able to continue both it and vs in it: and that he which made not onely the earth for his elect here to fight in, but the heauen also hereafter to *triumph* in, will sooner suffer heauen & earth both to perish, then any of those his elect, for whose sake both earth & heauen to were made, to miscarry, or their company wholly to be rooted out by the opposite company of the malignant: that so by this glorious sight of the creation, faith in the creature might be created, at least recreated and reuiued in vs, hereby we learning in *well-doing to commit our selues to God as vnto our faithfull Creator* by Iesus Christ, to whom be all power and praise for euermore.

1 OC 57 FINIS.